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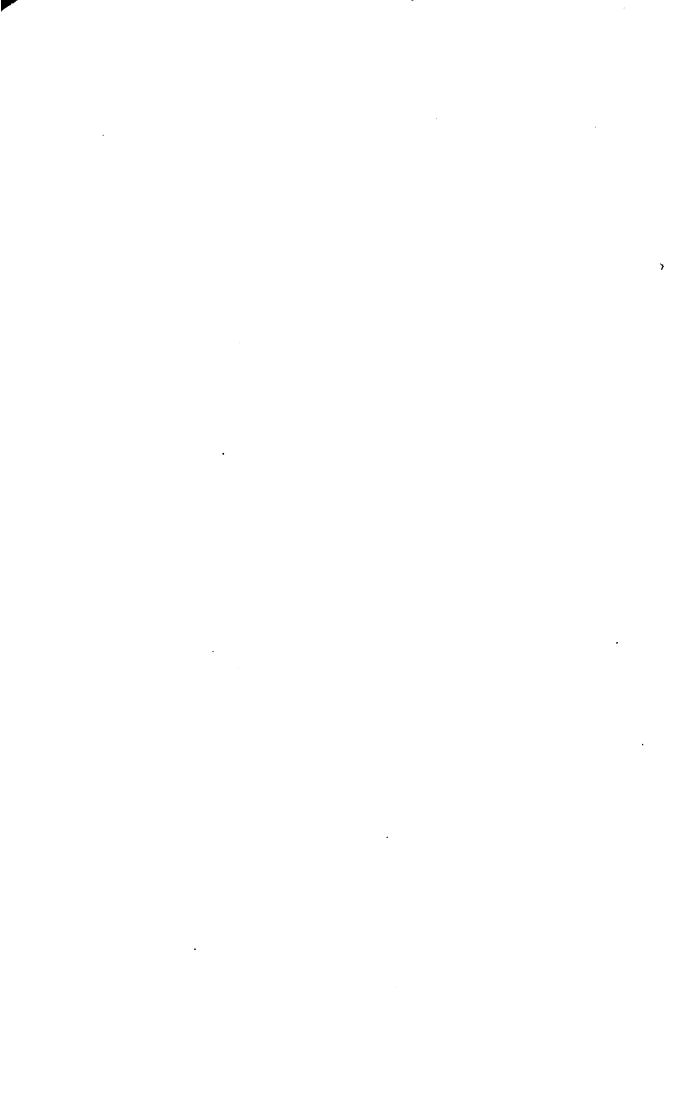
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SARAH MARTIN,

The Prison Visitor,

OF GREAT YARMOUTH.

WITH

EXTRACTS FROM HER WRITINGS AND
PRISON JOURNALS.

A NEW EDITION, WITH ADDITIONS.

LONDON:

THE RELIGIOUS TRACT SOCIETY;

Instituted 1799.

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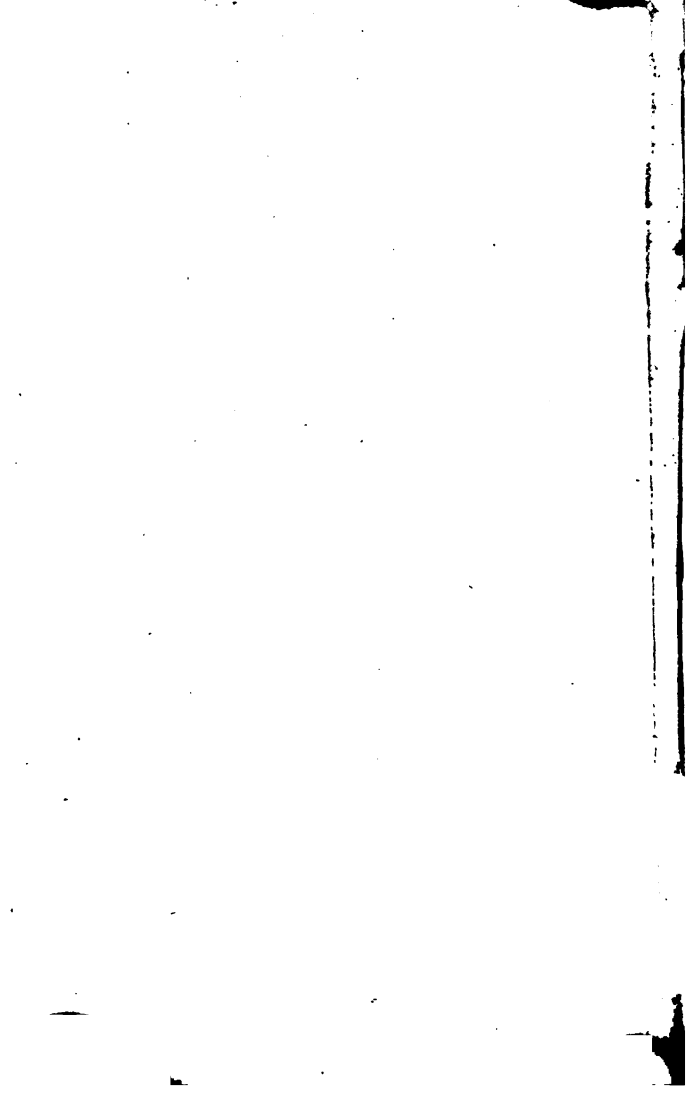
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THE LIFE
OF
SARAH MARTIN.

My father was a village tradesman. I was born in June, 1791; an only child, deprived of my parents at an early age, and brought up under the care of a widowed grandmother, who had from her youth been a believer in the Lord Jesus Christ, a meek and lowly Christian, bending to the grave after a long life of much affliction, desiring to depart, yet, as it were, lingering for my sake.

I have heard her say, and I myself retain an indistinct recollection, that when a child I felt interest in her instructions, and heard her speak of my Saviour with pleasure. These impressions, however, soon disappeared, and at twelve years old, I discovered an indescribable aversion to the Bible, and a bitter prejudice against spiritual truth, and the gospel of Christ, in every form that met me.

At this period, I learned from a school-girl the way of obtaining novels and romances at a cheap rate, from an old circulating library, and, for about two years, I read much trash of this sort with uncommon avidity; when, on becoming

sickened, I gave them up, without care or thought about their immoral tendency.

Then, turning to a change of books, with eagerness I read Shakspeare's Plays, and other dramatic works ; Addison's Spectator, the Guardian, etc. ; the works of Johnson, and others ; and the British Poets. Still, however, when a ray of gospel light came across my mind in any way, I turned from it as from a reptile.

When between fourteen and fifteen years of age, my dearest grandmother sent me to learn to be a dress-maker, which occupation I followed for myself the year after, and diligently devoted to it the time required ; whilst all times of relaxation were still given to books for self-gratification alone, for I was in my sin, dead to God ; and even my active industry in earning my living, right as it was, and my bounden duty before him, was polluted in its motive, because in all my thoughts he was out, and the idol, self, reigned.

The daily sight of the Bible in the hands of my beloved grandmother brought reproof and a sting, which I could not conquer. On one occasion she was reading aloud, and I left the room unable to bear it. In a happier period afterwards, when asking if she ever despaired of my salvation, she told me she did not, but was ever enabled to hope in God and pray. Two Bibles, which had been my dear mother's, I removed from their place and hid, that they might not even meet my view ; studiously avoiding whatever might bring God to my thoughts, in the idea, that should the Bible, after all, prove to be true, the less I knew of it, the better it would be for me.

There lived in our neighbourhood an old gentleman and his wife: the affectionate regard of the latter to me from my childhood, was met on my part with attachment and respect; but by the former my own prejudice and hatred to Divine truths were much strengthened and confirmed. I frequently conversed with him, and borrowed his books. He was a man of no ordinary ability, and used to apply passages of the Holy Scriptures profanely, and read different translations of the Holy Bible, for the purpose of discovering what he called "contradictions," and whilst scorning the Bible, would adopt an opinion of Voltaire, Shaftesbury, or Bolingbroke, as a standard of decision on truth or error.

In my nineteenth year I heard a sermon preached, which powerfully met my attention, from, "We persuade men," 2 Cor. v. 11. It was then that the Spirit of God sent a ray of light upon my guilty soul, slave of Satan, "fast bound in misery and iron." Stranger as I was to my Divine Teacher, this first lesson was distinctly impressed, that the religion of the Bible was a grand reality, and that I had been wrong. It was a fine summer Sunday: I had walked to the next town, Great Yarmouth, for mere pleasure, and entered the place of worship, where I heard the sermon, from common curiosity. In my walk home, reflecting on what I had heard, my mind was expanded with a sense of the Divine Majesty, and I spoke to my poor friend, the old gentleman before mentioned, as well as to others, with astonishment and admiration of what I had heard. He said, the novelty pleased me

and would wear off; whilst the answer of my heart was, I hope not; be it novelty or delusion, it is so precious I cannot part with it. However, for as long as six months after, I did not go to hear the preacher again, nor seek the Lord, nor give up the world in any way whatever; for, with my judgment convinced in a measure, my heart was untouched. In the autumn of 1810, I was led by my most merciful God to examine the great subject in earnest; and I became convinced, not only of the truth of Divine revelation, but also that my own crime in having rejected it, embodied guilt capable of every possible manifestation, when not held back by God himself. By the light of the Divine Majesty, and by his law, I saw myself condemned, and I felt the justice of my condemnation; for not only had I violated that righteous and holy law, but I had added to it contempt of the blessed gospel, and rejection of the Son of God. And yet such was the pity of my God, and such his tenderness to me, that in the immediate disclosure of these my circumstances, he showed to me, as in the same glance, the Mediator Jesus Christ, my Saviour, and forgiveness through him.

For twelve months after this, my satisfaction was incomplete, and my happiness was held back, not knowing the extent of the promise, "If thou return to the Almighty, thou shalt be built up," Job xxii. 23; therefore with strong confidence in my own imaginary power, and supposing all the while that God required it of me, I sought to advance, less by receiving from the fulness of Jesus, than by providing something to bring.

To this end I sought to satisfy my thirst for religious knowledge, by reading theological works. The Bible was indeed read formally, a few chapters daily, but not honoured as the supreme source of Divine knowledge ; whilst my first expectation of advance was from religious books, to the reading of which late and early hours were devoted ; and of every sermon I heard, I wrote an outline afterwards.

About the close of this year, I became increasingly bowed down in spirit with heavy disappointment, toiling hard and reaping no fruit ; for in full acknowledgment and wonder at God's power, in the change which he had wrought in my thoughts, principles, and habits, I had yet believed that it was required of me to take a distinct part in carrying forward the work of religion in my own life : nor was I made happy, until, in Divine compassion, the Almighty removed my error, by making it known to me, that to uphold and prosper Divine life in principle, and in its fruits, was his sovereign prerogative, as exclusively belonging to the Holy Spirit, as the first movement of the soul from spiritual death ; and that in the plan of the salvation of a sinner, according to his eternal wisdom and purpose, was comprehended all I needed for persevering advance in godliness, as to knowledge and obedience. These happy views were suddenly opened to me whilst reading the ninth and eleventh of Romans. There seeing salvation, not in its commencement only, but from first to last, to be entirely of grace, I was made free ; and looking upon a once crucified, but now glorified Saviour,

with no more power of my own than the praying thief had upon the cross, I also found peace. The declaration of Jesus Christ, "It is finished," was enough, and I was graciously given to understand, that contrition, love, and holiness, are the fruits of the Spirit, produced in a believer when looking unto Jesus. I read the chapters referred to much. On one memorable day, the words, "It is not of him that willeth, nor of him that runneth, but of God that showeth mercy," were as heavenly music to my heart; for whilst experience had shown my utter destitution before God, I rejoiced to see my eternal salvation secure on the ground of God's free and sovereign mercy, and realized the blessed promise, "Thou shalt forget thy misery, and remember it as waters that pass away," Job xi. 16. The high assurance, that Christ was mine, and with him "all things," has never been withdrawn; but in all I have been called to resist, or conquer, or endure, or suffer, it has been a light from God not to be obscured, an ocean of comfort from the rock of my strength.

It now became my delight, not to read only, but to search the Scriptures, which still confirmed my happiness, showing that the immense demands of Divine justice on me had been answered by my incarnate God, who became my Surety, and was still my Counsellor, my Shepherd, my Friend, my Saviour. And now, indeed, I read the Bible with different views and different effects; for the attainment of that peace, which I sought in vain by my own power. I found to be the gift of God.

I began by committing much to memory from the Scriptures ; and when reading the Bible, kept a common-place book beside me, in which to copy texts expressing, first, the attributes and perfections of God, and next, such other subjects as presented themselves, by which my hungering and thirsting soul was sustained. Thus, in my sense of perfect destitution, I obtained knowledge from the eternal source : there was guidance imparted from on high, with clear satisfaction at the moment, and strong hope for the future, which years since then have ever found advanced and confirmed.

I have thought, as to the lives of persons whose writings, or other labours, have been most beneficial to their fellow creatures, that the success arose from the immediate power of the Holy Ghost, enlightening their understanding in the study of the Holy Scriptures, and not from secondary causes, however good ; and I have thought it well, while setting a just value on the works of enlightened persons, to read them sparingly, and in their proper place, not as standards ; and ever reserving a much larger portion of time, and of my best hours, for the Bible. The advantage of resorting to it in circumstances of trial or difficulty, for minute direction, and sure guidance, has been as life against death to me. And oft, when my strong impetuosity of feeling, and impatience before God, have arisen before an evil, when anger would have assumed the place of patient enduring love, and when my own sins before God became greater than that, which was to be deplored and reprov'd by me in

another, then this Divine and perfect book, whilst it supplied, and still supplies, correction, ever told of mercy. Having obtained peace, I looked upward with adoring wonder, and grateful astonishment, to my precious God and Redeemer, and at his mighty power, which had actually cast down and overthrown all my deeply rooted and bitter prejudices, had beaten down all the tyranny of Satan, and had made me alive from the dead. And now, in the glorious liberty wherewith Christ had made me free, I wished to give proof of my love, and desired the Lord to open privileges to me of serving my fellow creatures, that happily I might, with the Bible in my hand, point others to those fountains of joy, whence my own so largely flowed.

The first generous favour thus conferred on me was, attendance to teach in a Sunday school; nor did God withhold from me the sight of his power in many beautiful results. One sweet child, a girl of ten years old, S. S., was attacked with inflammation, and died in a fortnight. Her testimony was, her Saviour taught her first by a short prayer I had written and given to her. Her views of sin, of God's justice, and her Saviour's redeeming power, were clearly expressed. She named a woman of the worst character, saying, "She is bad, but I am the worse;" and the dear believer welcomed her Lord through death without a sting. The blessing of our Father was neither held back from me nor the children, but after a course of years, when strength failed for both, this duty was resigned in favour of the prison.

In the spring of 1810, I had a strong desire to visit the poor in the workhouse ; and by my gracious God I was soon indulged in this also. Having been told of a young woman afflicted with an abscess, I found admission by going to visit her, and at her death, obtained the desire of my heart, in the request of a number of aged and sick women in the room, to continue my visits to read the Scriptures and pray with them ; and my comfort was extended by a hearty welcome from the inmates of all the sick rooms.

In the same year, (1810,) whilst frequently passing the gaol, I felt a strong desire to obtain admission to the prisoners to read the Scriptures to them, for I thought much of their condition, and of their sin before God ; how they were shut out from the society whose rights they had violated, and how destitute they were of that scriptural instruction, which alone could meet their unhappy circumstances.

After a few slight difficulties, the first wish of my heart was granted. My Saviour had said, "Whatsoever ye shall ask in my name, believing, ye shall receive :" and I found it true, in being soon admitted into that interesting field of occupation, which increasingly obtained the first interests of my life for the last twenty-four years. I did not make known my purpose of seeking admission to the gaol, even to my beloved grandmother, until the object was attained, so sensitive was my fear lest any obstacle should thereby arise in my way, and the project seem a visionary one. God led me, and I consulted none but him.

In August, 1819; I heard of a woman being sent to the gaol for having cruelly beaten her child, and having learned her name, went to the gaol, and asked permission to see her, which, on a second application, was allowed. When I told the woman, who was surprised at the sight of a stranger, the motive of my visit, her guilt, her need of God's mercy, etc., she burst into tears, and thanked me, whilst I read to her the twenty-third chapter of St. Luke. For the first few months, I only made a short visit to read the Scriptures to the prisoners, but desiring more time to instruct them in reading and writing, I soon thought it right to give up a day in a week from dress-making, by which I earned my living, to serve the prisoners. This regularly given, with many an additional one, was never felt as a pecuniary loss, but was ever followed with abundant satisfaction, for the blessing of God was upon me.

At this time there was no Divine worship in the gaol on the Lord's day, nor any respect paid to it, at which I was particularly struck, when in going one Sunday to see a female convict, before her departure for transportation, I found her making a bonnet. I had long desired and recommended the prisoners to form a Sunday service, by one reading to the rest. It was at length adopted; but aware of the instability of a practice in itself good, without any corresponding principle of preservation, and thinking that my presence might exert a beneficial tendency, I joined their Sunday morning worship as a regular hearer. On discovering that their afternoon service had

been resigned, I proposed attending on that part of the day also, and it was resumed. After several changes of readers, the office devolved on me. That happy privilege thus graciously opened to me, and embraced from necessity, and in much fear, was acceptable to the prisoners, for God made it so ; and also an unspeakable advantage and comfort to myself. I continued the two services on Sundays, until 1831, when, as my strength seemed failing for both, it pleased God that a good minister, who then came to reside in our parish, should undertake the afternoon service, which was a timely relief to me.

In my happy and quiet course, comparatively unknown and unnoticed, and where no influence beyond that of the governor and his wife was essential, it pleased God to give me that important advantage ; and I would gratefully acknowledge the kind support which I received from them.

After having visited the gaol about three years, a lady who felt much interest in my success, with the view of enabling me to allow myself more rest for my health's sake, kindly proposed the gift of an additional day at her own expense, which was to compensate me, as if I were engaged in dress-making : this I at first feared to accept, because, whilst rest would be sought in serving my fellow creatures, more money would then be needful ; for the narrow sphere already entered upon, with such limited means as were in my own power, required all I had. This objection was met by a few quarterly subscriptions, chiefly 2s. 6d. each, for Bibles, Testaments, tracts, and other books for distribution. With this happy prospect of

advance, promising no more than it realized, I set apart Monday as the additional day every week, for claims distinct from the prison. It was a source of great pleasure for several years, to reserve an hour or two of it to hear a number of girls and boys repeat verses from the Holy Scriptures, which they had committed to memory during the week. The largest number that ever attended was seventy, but at a later period, when Sunday schools were formed in the parish church, and in other places of worship, the number who attended became smaller, and on giving them up, I recommended them to a better advantage.

I had already begun to suffer from the effects of impure air, in the close sick-rooms of the workhouse ; but whilst compelled with sincere regret to leave that department, another interesting one was opened to me in the instruction of the workhouse children, to which Monday afternoons were then happily devoted ; and in this work I was ever kindly supported by the influence of every successive governor. The children were first taught in a sleeping-garret, but at length, by the kindness of the governor and overseers, a school-room was built in the workhouse-yard. The first schoolmaster was an old man, who did not live long. His successor was selected by the governor, as the only competent person to teach reading, but he was not a religious man, and had brought himself to poverty by drunkenness : he was, however, always attentive to my wishes, as to what the children should learn, and gave me a hearty welcome in my weekly visits. After a few years, John Stagg—for that was his name—be-

came a decidedly religious man, and expressed much thankfulness to God for having been, by his kind providence, placed in that school-room. For several months before his death he suffered much from asthma, and when the difficulty of breathing prevented sleep, and compelled him to sit up much during the night, he would not desert the children in the day, being no longer the mere mechanical teacher, but the affectionate master, and the friend to the souls of the children. His natural temper was impatient, and at an earlier period he had been unhappily anxious about the children, but when confined to his bed, and his separation from them entirely effected by the hand of God, and life was closing, he resigned his precious charge to the love of God, and with every earthly care removed, he found rest. It was a privilege to me to see this my esteemed brother in the Lord on his peaceful death-bed ; he there said, " I feel that I am a guilty sinner, but I cast myself entirely on the mercy of God in his dear Son." He was a meek and lowly saint, happy in the hope that the Lord would soon receive him. In witnessing the happy state of his mind, my desire was, that " my last end might be like his."

The next schoolmaster was an old sailor, a man of bad character, and known to be a thief ; but there was no choice in our workhouse, for another able to teach reading could not be found. He, Edward Lenny, however, kindly entered into my views as respected the children ; and in a few years became a decided believer in the Son of God. He was a man of somewhat grave deport-

ment, not of pretence, but of sound mind. At a future period I heard him say, "In this school-room God taught me what I never knew before, that I am a sinner, and that I have mercy in my Saviour." Like the former master, his faith was seen in his holiness of life; his affliction also was asthma, and before being compelled to keep his bed the last week of his life, he could not leave his beloved charge. On the first day of finding him absent from the school-room it grieved me much, for what a bereavement to the dear children was at hand! A little boy led me to the room of the master, who was sitting half upright, because of difficulty in breathing, whilst the back of his head rested against wood; in reaching a fallen pillow, for he had but one arm, and could not assist himself, an expression of compassion escaped me, which he quickly corrected, saying, "Oh, this is nothing! I could bear ten times more than this with God supporting me; how gracious God is!" The high tone of elevation, the strong expression of his countenance as he looked upward, and his manner altogether, was truly grand; well might I feel lowly in the presence of this great man, for such he was. To the question, whether I could bring him any thing he would like, he replied thoughtfully, after a moment or two, "No, I want nothing; how good the Lord is!" On a sudden, as his eye caught the little boy in tears beside me, he exclaimed, "Blessed child! he loves his master, and reads the Testament to me." I afterwards regretted not having written down at the time some remarkable sentences he spoke, for *he* was the teacher then.

In his renewed mind there was indeed strong faith and hope ; it was the mind of a conqueror : the impression left on my own mind was lasting and precious, for when I remember him, " he being dead yet speaketh." Our dear little pupil, James Lane, did not long survive his beloved friend and master ; the boy was about thirteen or fourteen years of age, though seemingly younger, for he was short and deformed ; he entered the school about two years before, and soon became interested in the course of instruction pursued. Shortly after the death of Lenny, an attack of consumption confined him to his bed, and there one might see in his pale countenance, a sweet expression of the peace which gladdened his heart ; his little books and God's book were before him on his bed, and he spoke of God with love, for being taught by his Spirit, he knew " in whom he had believed." I once asked, " What would you desire, had you your choice ; to get well or to die ? " " I would die and go to my Saviour," said the meek lamb ; and he had his choice, for Jesus the good Shepherd soon called him to the fold in heaven.

The schoolmaster who succeeded Lenny, and the only competent man in many respects, was addicted to drunkenness, from which vice I had not the pleasure to see him reclaimed. In his duties with the children, he was in common points efficient ; his temper was good, and he was very kind in forwarding my wishes. May mercy meet him, that he may not be found at last rejecting a Saviour in the preference of sin !

The workhouse school children were formed

into classes. All committed portions of the Holy Scriptures to memory, as well as Watts's Divine Songs, from a short sentence to a number of verses, according to their ability. The weekly day of repetition was happy to them, as well as to myself.

An important advantage was entered upon by the blessing of the Almighty about the last six or seven years of my visits. I prepared from the Holy Scriptures ten sets of questions, answered by texts, on the most prominent Scripture truths, in which all the children ever took an interest which astonished me. They were copied on sheets of pasteboard, in large writing, and hung along the walls of the school-room. I commenced teaching them myself; but on discovering that two girls, about nine or ten years old, had taught what they had learned of me to two of their bed-fellows, I proposed to transfer this work to such among them as desired to undertake it, and the plan answered well. Every girl selected her own class, and the boy his, without any interference on my part. Some, in the absence of either time or talent to instruct others, taught themselves; whilst a few, uniting to learn together, were called a company. From that time, every child who entered the school knew the lessons without being taught by me. It was a cheering sight to see the happy countenances of each of these children, teaching their little pupils for me to hear them on Monday. A few only had been taught to write by the schoolmaster, but all could read my writing on the cards.

On the first Monday of every quarter, all the

young teachers and their pupils had a little treat : they sat on benches round the room, with benches before them for tables. Each boy and girl brought a cup or mug, while I served them with coffee and something to eat. They had tickets of reward for diligence, which were reserved for Bibles, Testaments, and other books. This delightful privilege was mine until 1838, when a new workhouse was built, and a schoolmaster and schoolmistress appointed, and then, being no longer wanted there, I entered on teaching at the gaol every day ; at which place a measure of employment for female prisoners had been first provided in 1823. One gentleman then presented me with 10s., and another, in the same week, with 1l., for prison charity. It then occurred to me, that it would be well to expend it in material for baby clothes, and having borrowed patterns, cut out the articles, fixed prices of payment for making them, and ascertained the cost of a set, that they might be disposed of at a certain price, the plan was carried into effect. The prisoners also made shirts, coats, etc., and on the plan being made known, charitable persons supported it, and thus did good in two ways ; for, in giving to the poor, they also supported employment for the prisoners. By means of this plan, many young women, who were not able to sew, learned the art, and, in satisfactory instances, had a little money to take at the end of the term of their imprisonment, which, in many instances, proved of great use. The fund of 1l. 10s. for this purpose, as a foundation and perpetual stock, (for whilst desiring its preservation I did not

require its increase,) soon rose to 7*l.* 7*s.*, and since its establishment, above 408*l.* worth of various articles have been sold for charity.

In the absence of hard labour for male prisoners, at different periods, individuals have been occasionally employed in whatever work could be contrived or thought of ; the number of prisoners then were few. They made straw hats, and at a later period bone spoons, and seals ; others have made men's and boys' caps, cut into eight quarters, the material old cloth or moreen, or whatever my friends could find up to give me for them. In some instances young men, and more frequently boys, have learned to sew grey cotton shirts, and even patch-work, with a view of shutting out idleness and making themselves useful. On one occasion I showed to the prisoners an etching of *The Chess-Player*, by Retzch, which two men, one a shoemaker and the other a bricklayer, desired much to copy ; they were allowed to do so ; and being supplied with pencil, pen, paper, etc., they succeeded remarkably well. The Chess-Player presented a pointed and striking lesson, which could be well applied to any kind of gaming, and was on this account suitable to my pupils, who had generally descended from the love of marbles and pitch-halfpenny in children, to cards, dice, etc., in men ; the business of copying it had the advantage of requiring all thought and attention at the time. The attention of other prisoners was attracted to it, and for a year or two afterwards, many continued to make copies of it.

In 1827, on visiting a young woman of bad

character, who had attempted self-destruction, but was mercifully discovered before life was extinct, I found that her mind was in a state requiring employment for her hands, as well as religious instruction. By the ready help of a few friends, 2*l.* 6*s.* were supplied, with which materials were purchased for shirts, coats, etc., for her to make to be sold. The book of accounts of this, bears the name of "Employment for the Destitute," and since that period it has been useful in furnishing a little to many female prisoners after their discharge; and has also afforded me the advantage of observing their conduct at the same time.

The female prisoners' employment has been greatly aided by the British Ladies' Society. "The Sinking Fund," which name its account book bears, shows the expenditure of donations from that source. Its great use was, when unable to dispose of articles made by the prisoners for their full value, to enable me to supply the poor at reduced prices.

In March, 1836, a lady of the British Ladies' Society sent me 2*l.* for the prison, which I at once set apart for the use of male prisoners, who had earned nothing, and were destitute on their discharge. A gentleman, who has largely helped the charities under my care, gave an annual subscription of 1*l.* to the same object; his example was followed by the visiting justices, and by several other persons since. The examples of the use made of its expenditure are numerous, and many interesting cases might be given.

In this brief glance at my life, it was once my

intention to have given a few short accounts of some prisoners, to whom God brought the truth with power to their conversion, but I forbear, from the state of my own weakness ;* and should this simple relation serve for the happy encouragement of any engaging in a similar work, my object will be obtained. It is the principle of truth in their hearts, the love of Christ constraining, which can alone support and carry forward the servants of the Lord.

In my own mind, as expressive of my pleasing office at the gaol, I have called myself "an observer," and I seemed in the happy presence of God, as an insect basking in the sunbeams, in the light of peace, hope, and joy, for I have been with my directory, the Bible, gathering from it "doctrine, reproof, and righteousness," for myself and the prisoners "to persuade men," and, in thus looking for what God will work, I have not observed in vain. Many indeed have entered our gaol, have there heard the truth, have regarded it not, but have returned into the world, and re-entered the prison again and again, only to become worse. Was this a reason for despair? No. In one instance of this kind, at this moment I remember an individual who at last was converted to God, and, as the undeniable proof of it, is now living soberly, honestly, and justly ; whilst a goodly number, who were as deeply sunk when they entered the gaol, have, by a regular course of attention to the Scriptures, had their hearts opened to receive the truth, and proved it

* The writer was at this time in her last affliction, without hope of recovery.

on their return to the world. The sower is rewarded, when, by a power not his own, the grain arises and is still nourished by the sun and the rain from heaven : but what is that to the delight which I have known, when, in my happy course, I could "stand still and see the salvation of God ?" Thus it is when the consciences of sinners are met by the law of God, when their danger is discovered and the refuge is sought ; a work of God, not delegated to the creature, and in which He "will not give his glory to another."

Here I would earnestly observe, to young individuals just embracing such privileges as have been extended to me, whilst the paths to which God invites are all "pleasantness and peace," they lead through much of an opposite nature. My own path was bright, from first to last, in the knowledge of God and the smile of his favour ; yet brief clouds frequently passed before me, whilst my advance was disputed, in every step, by my adversary the devil, by his agents, and by the sins of my own heart rebelling against the grace that held them down ; but in prosecuting many a good work, God has led me through deep and dark waters, and preserved me unhurt. For a course of years, ere the public attention was led to the subject of prison discipline, and with the doors simply locked upon the prisoners, when their time was given to gaming, swearing, playing, fighting, and bad language, and their visitors admitted from without with but little restriction, I was still supported in much mercy, for the arm of God upheld me.

At that period, and up to 1838, the prisoners

were frequently infested with vermin and skin disease, and my own horror and disgust at these things were far from being less than any other person could have known, especially as I could not even mention my distress to any human being, because my friends, not exposed to the trial as I was, nor requiring strength peculiar to it, might not have felt themselves justified in receiving me from the prison to their houses. I had, however, access to One, whose care was over me, in whom I had perfect confidence, that I should be preserved from evil, whose laws impelled me to forget all else in the important work, nor did I hope in vain ; and then how eagerly did I resort to the Bible, and feed on such assurances as these, "There shall no evil befall thee, neither shall any plague come nigh thy dwelling," Psa. xci. 10. The promises of that beautiful Psalm suited my case, and the support was equal to my requirements.

The Divine power supported me in a wonderful and signal manner, in some years previous to 1838, when the bad character and conduct of the turnkey was the occasion of great distress to me ; yet I would gratefully remark, that even he could not deprive me of respect from the prisoners, nor destroy my influence over them. Such was the state of things ; and my only, but safe, alternative was, trust in God. "My soul was even as among lions," for that man was a legion, and my health at length suffered from intense anxiety of mind, as he became worse and worse. My influence with the prisoners was simply supported by what I taught of truth, nor was it for a moment

forced upon their unwilling attention. In 1838, on entering the Bridewell one morning, several prisoners, instead of seating themselves in order, left the room, and talked loudly in the yard. Before leaving the place I went and told them they might leave the room, but must be silent ; and whilst I came for their profit, not my own, in turning from me when I read the Bible, the insult was to God, and the injury to themselves. Next morning, I found the table dirty, and the room in confusion, and I instantly left them. Those who desired my visits followed me, expressing their hope that I would not forsake them, and punish the innocent with the guilty. Judging that these were less determined in having the room ready than they ought to have been, I did leave them a short time, and on again returning at the earnest request, not only of my friends, but of those who had been opposed to me, I was received with eager thankfulness, and I never had occasion afterwards to adopt a similar course.

Even when our gaol was in its worst state, there was always much to encourage hope and patience. Sometimes an ill-disposed prisoner, after having been reproved, for awhile would be sullen, and decline to receive instruction, then desire to be forgiven and received, and then would again fall back into idleness, and again having been forgiven, would become eventually benefited. The work of God became so increasingly dear to me, that there were times when I found myself supplicating the Almighty that he would claim all my time for it. As my occupation of dress-making declined, I devoted every day not demanded by

it, to the gaol and its dependencies ; but in December, 1838, such occupation was entirely withdrawn, and by the good providence of God, and his gracious blessing, I then found my time entirely free, and engaged it in instructing the prisoners every day. At this period, the resignation of the former governor, who was an aged man, was followed by the appointment of another and most efficient one, and an entire and happy change of system began to be introduced. The governor's wife also, as matron to the female prisoners, was well adapted to the important office, and we have ever acted together in harmony and peace.

The question may now arise, What were my means of support ? All I possessed of income was the interest of between two and three hundred pounds. In the full occupation of dress-making, I had care with it, and anxiety for the future ; but as that disappeared, care fled also. God, who had called me into the vineyard, had said, "Whatsoever is right I will give you." I had learned from the Scriptures of truth that I should be supported ; God was my Master, and would not forsake his servant : he was my Father, and could not forget his child. I knew also that sometimes it seemed good in his sight to try the faith and patience of his people, by bestowing upon them very limited means of support ; as in the case of Naomi and Ruth ; of the widow of Zarephath and Elijah ; and my mind, in the contemplation of such trials, seemed exalted by more than human energy, for I had counted the cost, and my mind was made up. If whilst imparting truth to others,

I became exposed to temporal want, the privation, so momentary to an individual, would not admit of comparison with following the Lord, in thus administering to others. Supported with these views, I advanced, still meeting increased disclosures of the Divine goodness.

The highest elevation of desire and satisfaction that I could contemplate, on this side heaven, has been afforded me during the last five years. With all my time devoted to the prisoners, I have found it to be an expanding field, bringing wealth which the mind of an archangel might fail to estimate. To those who may not enter into these views, much of what has been said may seem visionary, and they may think I depict my happiness in too glowing colours. But how should that be, when my peace, in its nature, stood as firm in the former state of the gaol as it has remained since? Now that tide of evil is gone by, and cleanliness, order, and quietness are enforced.

Experience, as well as the promises of God, justified the absence of concern as to my temporal support. With my thoughts differently engaged, presents have met me from this kind friend, and that, with the charge, "This is not for your charities, but for your own exclusive use and comfort." Liberal supplies of clothing have always been sent, and, as I have remarked, before it occurred to me that I stood in need of any. And it ought to be named, that others may trust in God, for "there is no want to them that fear him."

The manner in which instruction has been carried forward amongst the prisoners, was as

follows :—Any who could not read I encouraged to learn, whilst others in my absence assisted them. They were taught to write also, whilst such as could write already, copied extracts from books lent to them. Prisoners, who were able to read, committed verses from the Holy Scriptures to memory every day, according to their ability or inclination. I, as an example, also committed a few verses to memory to repeat to them every day, and the effect was remarkable ; always silencing excuse, when the pride of some prisoners would have prevented their doing it. Many said at first, “ it would be of no use,” and my reply was, “ It is of use to me, and why should it not be so to you ? you have not tried it, but I have.” Tracts and children’s books, and larger books, four or five in number, of which they were very fond, were exchanged in every room daily, whilst any who could read more, were supplied with larger books, all of which were principally procured from the Religious Tract Society.

Surely the power of God might here be distinctly seen, where a number of persons, differing in temper, although conceited, prejudiced, and ignorant, yet obeyed what was recommended with the docility of children ; and if I left home for a day or two, yet all learned the same, and most of them more, in my absence, with the view of giving me pleasure on my return. From the commencement of my labours to 1832, I read printed sermons on Sundays ; and from that time to 1837, wrote my own observations ; but after the appointment of the present governor, when a new system arose, and no attention on my part was required

for the preservation of order, I was enabled, by the help of God, to address the prisoners without writing beforehand, simply from the Holy Scriptures.

For many years before this period, having been informed that it was the wish of some gentlemen of the corporation to present me with a testimonial of approval in money, I opposed, and prevented its being brought forward, until a step was taken in April, 1841, which placed it entirely beyond my own power. A very dear friend, the wife of one of our magistrates, informed me by a note, that her husband had brought the subject before the council, and it was referred to the gaol committee. That lady said in her note, "We consider it impossible, from the manner in which you live, that you can long continue your arduous labours at the gaol, etc. Mr. — and myself will feel angry and hurt if you refuse to accept it. I must entreat you to do this," etc.

My letter to Mr. — will best express my feelings on that subject. I transcribe nearly the whole of it.

"You have long known my views on this question; yet long as they have prevailed, and interwoven as they are with my inmost soul, that alone is not a reason why they should be held, except as supported by higher principles. I have hated the thought of remuneration for gaol services, casting it away when proposed, as an odious thing, a fetter. Yet, be it so, that the Searcher of hearts may have detected secret pride assuming a place with other motives and good; I refuse not to be corrected. My objection to receiving

money in this case, as far as I can judge, does not arise altogether from pride; as my kind friends can tell, I accept the smallest obligation with the same grateful feeling that prompts the acknowledgment of a larger one. But here lies the objection which oppresses me: I have found voluntary instruction, on my part, to have been attended with great advantage, and I am apprehensive, that in receiving payment, my labours may be less acceptable. I fear also, that my mind may be fettered with pecuniary payment, and the whole work upset. To try the experiment, which might injure the thing I live and breathe for, seems like applying a knife to your child's throat to know if it will cut. Now, my life is my own, my time is my own for the prisoners, according to my conscience before God; and the consequent desire is, in an honest and faithful manner, to obey the wishes of the gentlemen who have the control of the gaol, who honour me with their confidence, and support me with their influence. Were you so angry that I could not meet you, a merciful God, and a good conscience, would preserve my peace; when, if I ventured on what I believed would be prejudicial to the prisoners, God would frown upon me, and my conscience too, and these would follow me every where! As for my circumstances, I have not a wish ungratified, and am more than content."

I was suddenly comforted in my distress, by a few words from one of those gentlemen, whose kindness to me on this occasion ought not to be forgotten. The words were, "The business is

out of your hands : if we permit you to visit the prison, you must submit to our terms." Before the evening came when the committee met, my mind was at rest, and I was free to say, "Whatever decision they may arrive at, I shall have acted right." Nor had I any choice from that time as to receiving any pecuniary acknowledgment or not, until it was made known to me that I should receive twelve pounds a year. My peace was restored in the consciousness, that money was no part of my object ; and when I saw the measure carried forward without my knowledge or concurrence, by the secret providence of God, I felt it a privilege to acquiesce and be thankful.

From my first visit to the gaol in 1819, to the present year, (1843,) I never had a serious illness, and I have seldom been compelled by indisposition, to omit regular attendance on the prisoners. So remarkably have I been favoured, that I have often said, "I see that the Almighty indulges me in health in order that my delightful privileges may be pursued to advantage." In the course of the last five years, my strength has, however, been failing, and during the last winter, health departing ; with pain and difficulty I have, however, been enabled to reach the home of my first interest and pleasure, until April 17, 1843, from which day I have been entirely confined at home by serious illness. Then did I remember how often I used to tell the prisoners, that a Christian's happiness, imparted and supported by his God, was unmoved in affliction ; and now I proved it, and the half had not been told. In

bodily affliction, my mind was full of joy and peace : I found affliction so deprived of afflictive power, that I could not call my own illness by that name. I have been mercifully favoured with much comparative ease ; yet in sleepless nights, and days of pain, I found neither grief nor sorrow, for my Saviour had "borne our griefs, and carried our sorrows." My cares also were lost in peace ; all the deep anxieties inseparable from my duties among the prisoners whilst in health, in sickness fled. From my twentieth year, as before mentioned, in the happy assurance which Divine truth brought by the power of God, of my Saviour's great work upon earth, and his intercession in heaven, I had seen death to be disarmed ; for whilst Jesus tasted death, the shadow only remained, and it has seemed from the Holy Scriptures, that the last moments of a believer were the most joyful of life below ; yet such was my frailty then, that I still shrank with much timidity from the thought of sickness and pain ; but when sent by my most merciful God and Father, I found them to be all blessing. In the consciousness of being in his hand, there is no void, no loss. What made me happy ? When abroad, I had his smile ; now, I have it more undisturbed, and prove his boundless all-sufficiency.

After a course of medical treatment, with renewed health and return of appetite, when advancing strength was expected, I still sank, and extreme weakness brought its attendant pain. The excitement of seeing my friends for the first nine weeks, was too much for my weak state, and I found inexpressible sweetness in calm seclusion

with God. The medical gentleman who attended me, ordered strict quietness, and in this point my weakness made way for a blessing of the highest advantage. In health, my duties at the gaol, my beloved friends, and other duties, had my time : in sickness, cut off from these, God demanded it. This was a happy season below heaven ; but in spirit as much above earth. I at once found free access to the Father, Son, and Spirit, and had learned from the word of God, that ministering angels surround his children below. In spirit, I seemed in communion with the redeemed in heaven ; nor can I, with a grateful heart before God, omit to mention the goodness and great kindness of my dear friends to me in my illness. Those, whose love and care had long before sweetened life to me, with new energy poured fresh benefits on me, both in spiritual sympathy, and in supplies of temporal bounty. The beneficence of the Almighty followed me in these precious human streams, and I was also favoured with medical attendance by the husband of a friend, without money and without price.

At an early period, after having been brought out of spiritual darkness into the kingdom of God's dear Son, I found great pleasure and delight in writing sacred poetry ; and homely as my attempts were, they were not the less profitable to me, as I accustomed myself to seek portions of matter from the Holy Scriptures. I leave these pieces in the hands of my dear executrix : they were nearly all written twenty years ago ; but at later periods, some improvements were made in

re-copying them, and although they could not be made what I would now wish, yet there was in them too much of scriptural truth, for me to destroy them with a good conscience.

In the happy seclusion of my illness, apart from all that could disturb, in a universe of calm repose, and peace, and love, I found in the enjoyment of God, I had no choice as to whether he would give me sickness or health, pain or ease, life or death, as nothing but good could come from my Redeemer's hands, whilst his wise and eternal purpose secured my present happiness, and eternal benefit. With such feelings, I wrote "The Sick Room," in eight short pieces, between May and June 10, 1843.

I was requested a few years ago to write an outline of my life, with the view of encouraging others in the instruction of prisoners, but after having written it, I was so struck with what appeared to me the strange impropriety of sending forth such an account publicly, whilst I was yet living, that it was laid aside. It was then proposed to me to furnish that part only which related to the prison, but this I felt to be more strongly objectionable, as it was an exhibition of that part of my life only, in which any love or obedience to God could be traced. Having looked over that outline in my present illness, with much weakness, I have re-copied it, though with little success, in the hope of destroying that egotistical appearance, which, in such a relation, after all my attempts against it, it still seems to bear.

My hope is, that the former part of my life, so

humiliating to look back upon, will be distinctly borne in mind by any reader, who approves of the course in which I was subsequently led by my heavenly Father's guidance, and that all the glory may be given to God.

Few persons comparatively are required to act in such a department as it has been my happy lot to fill : yet, important as it is, we blind mortals should be careful not to magnify the importance of our subject, so as to cast a thousand others into the shade. Individual responsibility before God, and the Divine command, "Love one another," invest all that lies before every individual, when called to think, and act, and speak; with the importance of eternity ; whilst every Christian, in the path marked out by the wisdom of God's providence, whether in public or seclusion, will ever exhibit by their lovely effects, the same grand and influential principles ; for when a believing sinner is found looking unto Jesus, the heart is new, and gratitude delights in his commandments.

In this simple account, in the absence of all human sufficiency on my part, whether of money, or influence, or experience, it is plain that God alone inclined my heart, instructed me by his word, and carried me forward in hope and peace. Hence arises the boundless encouragement which it presents to others ; for the most humble individual, in any department of the providence of God, may build on the promises as firm as eternity : "Whatsoever ye shall ask in my name, that will I do," John xiv. 13. And when life below is closing, and the happy departure is at hand, when

the grateful heart looks back to the first moment of having seen the cross, it will declare with praise and thankfulness, "In following my adorable Redeemer, the blessing of him that was ready to perish came upon me."

ADDRESSES TO THE PRISONERS.

[MISS MARTIN left behind her a considerable number of Addresses, fairly written out, each one marked with the day and occasion on which it was delivered, and the time it took to read. As specimens of her style of composition, and the nature of the instruction she communicated, the following are given.]

ISAIAH lv. 7.

"Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and unto our God, for he will abundantly pardon."

To presume on the mercy of God for forgiveness at the last, whilst we yet go on in sin, is most daring and dangerous, inasmuch as God is a God of justice. In Christ Jesus alone has he revealed himself as a God of mercy, and invited sinners to himself, whilst no encouragement is directed to the sinner who goes on in his wickedness; for unrepented sin, and not forsaken, cannot but end in eternal ruin.

That the awakened soul, just brought to a sense of his own guilt and ruin by a sight of the holiness of the Divine law, may not despair, he is further directed by the word of God to the gracious and glorious scheme of redemption, by which the justice and mercy of Jehovah our

lawgiver are magnified in the redemption of transgressors.

This blessed passage is most sweet and welcome to the troubled soul under the burden of sin. By it, such are invited to Jesus, and the consolations of the Almighty brought to their happy experience. May the sword of the Spirit, God's all-powerful word, separate every false hope from our souls, cut us off from our errors, our refuges of lies, that in our extremity we may be enabled to embrace the remedy, to flee to the gospel of God's mercy in Christ Jesus, and remain in spirit at the feet of Jesus, not only to hear the voice of pardon and of peace, but to receive instruction as to our future course, that we may hear and believe, love and obey him. To this effectual end may the Holy Spirit direct our attention as we proceed.

I. The text points out a character: "The wicked," and "his way;" "the unrighteous," and "his thoughts."

II. The gracious invitation: "Let him forsake it—let him return unto the Lord."

III. The blessed promise of good: "The Lord will have mercy upon him—our God will abundantly pardon."

I. Let us mark the character: The wicked; the unrighteous. Nor is it the picture of a stranger, but a description of ourselves. The more correctly that copy is delineated, the more distinctly may each person behold his own likeness; for it is that of a sinner, a transgressor from the womb, fallen, ruined, unable to help himself. Turn not away from this part of our subject, as if

it concerned you not. Satan will employ all his arts to seduce your attention and call your thoughts away, whilst your pride and ignorance may too easily favour his purpose. The nature of man is wicked and unrighteous before God and toward others, and is not now what it was when first created in Adam. Then it was beautiful, perfect, and full of love, bearing the impression of its blessed Author. Then was man holy and happy, full of peace and joy. But sin destroyed happiness ; hatred to God succeeded love : rebellion against God, and hatred to one another, has since then been found in man.

Man is wicked and unrighteous. We need not look around and about us for the confirmation of this fact ; how much more clearly may each person see it established in his own character : nor by deeds alone, or outward actions, which we see in others, but in our secret thoughts, wishes, and designs—our ill-will towards those for whom we should feel pity and kindness, our envy where love should prevail ; our cold-hearted selfishness and idolatry with regard to our own ease or comfort, when we ought to be meditating the benefit of those around us in this way or that.

Man is unrighteous to God himself, to his Creator and Preserver. The law of God is just, and ought to be obeyed. Its tendency is only to good. And yet we have broken its commandments, and set ourselves against it. Have you not set up the idol of your own will, and followed it, although it is written, "Thou shalt love the Lord thy God, and him only shalt thou serve?" Whilst that law thus directs you to

love God supremely, and your neighbour as yourself, you have no more thought of it, nor regarded its claim, than if you were at liberty to obey it or not.

Is not that law true—true to the Divine holiness, and faithful to every attribute of God? Is not love its principle, the image of God, and the perfection in which our nature was created? Yet have you disregarded it as if it were not true, as if you were not accountable to it, and it had no demand on you. And yet when time shall be no longer, when the trumpet shall sound, and the dead awake to attend the universal judgment, your thoughts, words, and deeds will be tried by that righteous law.

But, my fellow sinners, although our sins against that law are infinite, this is not all of which we are guilty before God. We have done much more, notwithstanding one offence against it was enough for everlasting ruin. But—mark this—your crowning sin, the dark seal of more finished depravity, the foulest blot which stains polluted nature, is, neglect of the gospel of Christ. You are wicked in this respect. God knows it. You have been guilty of this unrighteousness. God saw it. And, blessed be his holy name! he provided against it—for you have the gospel.

What means the free gift of the Bible, but to impart the treasure it contains, even Christ. It tells you that man is guilty, and condemned by the Divine law, and also, that Jesus Christ, the second Person in the glorious Trinity, came into the world to save sinners; to obey the righteous law for them in life; and, by his death, atone for sin.

And is it not wicked and unrighteous to have lived in total indifference of God's message to man, as if it did not concern you? God, who for four thousand years caused his covenant of mercy in Jesus Christ to be proclaimed by his prophets, hath, since our Lord came, for eighteen hundred years made known the gospel by the New Testament. Had the king of this realm caused a public proclamation to be written, making known some especial and gracious benefits to his subjects which all needed, what would you think of the man who would not trouble himself to read it, or even to hear it read? Surely you would say, for his folly and ingratitude, he ought to lose the benefit. Yet such is our conduct if we be found in an unconverted state. Are we not the subjects of the King of heaven, the just, the righteous God? whilst he, beholding our wickedness, our unrighteousness, and the consequences which from those evils arise, made, in the riches of his grace, a provision for our restoration, and proclaimed it to man immediately after the fall.

It is declared in the written word of life, that God so loved the world, as to give his only begotten Son for a Saviour to man. The public ministry of the gospel directs him to Jesus, whilst the example and instructions of true Christians are set before his view. What then can be said when, unbenefited by these blessings, because despising and rejecting them, any remain in their sin? Are not their ways wicked, and are not their thoughts unrighteous? Are they not perversely bent on sin? Their thoughts are worldly and ungodly. And is not their way that

which, to all who are found therein when death comes, proves to be the same which rebellious angels took, and ended in hell? Is it not that which Cain pursued, of proud infidelity? He determined, like sinners in general, to serve God according to his own vain notions, rather than the Divine commandment; and how did it end? Hatred to God brought hatred to his righteous brother; murder succeeded, and Cain was cursed by a sin-avenging God. Look at Balaam: his was the way of unrighteousness, and he fell before the people of God; for the love of money he would have cursed the people of God, but God turned the intended curse into a blessing. Mark the end of Judas. He had been a professor of religion, was numbered with the apostles of Christ, had heard the gospel from the Redeemer's lips, and saw the works of mercy which the Lord wrought. Yet the way of that man was hypocritical and deceitful; his thoughts were bent on the world; for the sake of thirty pieces of silver he betrayed his Lord and Master; the end thereof was self-condemnation, self-murder, and everlasting death; for "he went to his own place." The thoughts of the wicked turn to their own objects. You know this to be true, and thoughts are the seed which grow to actions. In what courses are your thoughts found? What companions, what objects, and ends do they seek and pursue? Do they naturally follow Jesus? Are you ever meditating on his love to sinners, his blessed work of obedience to his Father's law, his loving-kindness to man on earth, and his death on the cross? Ah! no; nor are you thinking how

you can best please him, how best promote the interests of the everlasting gospel, how most kindly, tenderly, yet faithfully persuade and win your fellow creatures from sin to God. Such, alas ! is not the course which your thoughts naturally pursue, for the way of man in an unrenewed state is that of mischief, pride, false pleasure, covetousness, and ruin, for he is wicked and unrighteous.

II. Let us hearken to the gracious invitation of our text : "Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord." What a gracious proposal ! It rejoices the spiritual mourner, gladdens the desponding heart, encourages every truly penitential feeling ; and none but those who are determined to abide in sin can resist the consolation which it brings. If God were not willing to receive sinners, he would not bid him forsake his ways and his thoughts, and return to him. If Jesus were not the way from sin, we must remain in its pollution for ever. If Christ our Mediator were not the way to the Father, we could not be led from the ways of wickedness. If Jesus were not the way, by atoning blood, from Divine wrath and Almighty vengeance, we must remain in the road to hell, which is our sin. We are invited to forsake our thoughts, and receive God's thoughts. Man's thoughts of sin are false ; they say there is no harm in those things which are contrary to the will of God. But the Spirit of God and his word contradict this, and conduct men's thoughts to truth. You are invited to look upon sin as the enemy of God and man, the foe which brought death into our world, and

which, if it be not cast down by the power of the gospel of our Lord Jesus Christ, will bring on you eternal ruin. Your thoughts of God are naturally false and evil : you are invited to cast them off, and learn his ways. Men think of God as if the Almighty were altogether regardless of what they do ; as if he were at a distance ; and that if he should ever call them to a partial account, his mercy would pass over all that was wrong in them. Such notions are atheistical, for they deny the true God. They are unscriptural and blasphemous, and ruinous to the souls of men. Hence you are called upon to renounce them, and think of God as he stands revealed to us in his holy word, as the everlasting Father, Son, and Holy Ghost, who, in the contemplation of our sin and misery, engaged by a covenant of grace to redeem sinners. The Father, in infinite regard to man, promised to give his only begotten Son for a Saviour. The blessed Son rejoiced in the contemplation of that work, and when the fulness of time was come, God was made flesh. He united human nature without sin to his own Divinity, and atoned for the sins of man by the sacrifice of himself ; whilst God the Spirit, in eternal love to man, undertook the great part in the covenant which we are invited to contemplate. The holy men who were employed to write the Holy Scriptures, were "moved by the Holy Ghost" to this end. By him is the work of regeneration done. By the law of the Spirit of life is every true believer made "free from the law of sin and death." And by his sanctifying influences is the soul purified from its corruption, for he leads to Jesus, and

teaches the soul to believe, repent, love, and obey. To forsake your way and your thoughts is thus to think of God, and return to his way.

If the desire be awakened in us to embrace this blessed invitation, we shall reason to this effect :— I perceive that all in me is wrong ; all that I ever thought, or did, or spoke, being the fruit of ignorance of God and selfishness. I have forgotten God, and as for my fellow creatures, the few I pretended to love were not regarded for *their* sakes, but for my *own*, only as they contributed to my own gratification in this way or that. I never loved them, it is plain. I never led them heaven-ward, nor prayed for them, nor tried to stop their progress in the road to hell ; but, on the contrary, urged them onward in ruin. As for God, my Maker, my Creator, my Redeemer, I have sinned even against him, yea, all my sin is against him. And yet he sends to me this message, to forsake my wicked ways and my unrighteous thoughts, and return unto the Lord, because he has promised mercy and pardon, which form the next point for consideration.

III. In the third place : “ The Lord will have *mercy*,—he will abundantly *pardon*.” Mark the riches of the blessing. Mercy in Christ, pardon for his sake. This is just what we need. Oh for a heart to embrace it ! Mercy is an attribute of God, not opposed to his holiness, not at war with justice. But it meets the eye of man in the incarnate Jehovah, the Saviour ; for he displayed the Divine holiness in enduring the curse which sin deserved for our salvation. He magnified justice by rendering perfect obedience to the

Divine law, and making an atonement for sin. And now the mercy which shines in his blessed work is set before us, to engage our love, our gratitude, and our obedience. And can you resist it? are you not subdued by the loving-kindness of Jesus, of your God? Reflect on what is herein proposed to you. To make your guilt-stained soul as pure as an unfallen angel; to make you whiter than snow by the precious blood of Christ; to create a new heart, and renew a right spirit in you. To remove the filthy rags of self-righteousness from your soul, and clothe you with the righteousness of Christ.

To know the mercy of God, and rejoice in our interest in it, to have our sins pardoned, is the beginning of that happiness which will be perfect when we die—die to the remains of sin, leave our mortal bodies for awhile, and begin our eternity in heaven.

A sense of pardoning mercy produces humility. Mercy pre-supposes guilt. If we were not guilty as we are, we should not need mercy. The glorious angels who never fell know not mercy, for, not having sinned, they require it not; whilst to men, poor sinful men, mercy brings every blessing for his restoration and eternal peace. Ah! did we know how wicked we are, did we not shut our eyes against the truth, we should be afraid to lie down to sleep with our sins unpardoned still on our souls, lest they should sink us to hell ere we might awake. Nay, when awake, we should tremble lest every breath should be our last. The consternation of the midnight murderer, when found with hands red with blood, in

commission of the deed ; the alarm of the robber, detected whilst his hands yet hold his neighbour's goods ; the confusion of the hypocrite, detected in secret iniquity ; this, all this, and infinitely more, will meet in the soul who is met by death in his sins, having slighted the voice of God's mercy, and the pardoning blood of Christ. Let us not turn away from the blessing. It is set before us in the text, as delightfully free on the part of God, ready for the sinner. These are the words : " He will abundantly pardon." This is just what we require. A restricted pardon would not save us from hell. Of what avail would it be to pardon the deeds of your hands, yet leave your oaths and curses standing against you ; or to pardon the sins of your lips and the guilt of your hands, whilst unnumbered crimes were yet left on your soul, when the evil you wished, and would have committed had you been able, were still on record with no atonement. Such, my friends, is not the mercy nor the pardon which is proclaimed to you ; for if every sin but one were blotted out by Divine mercy in a Saviour, and that remained, God could not be reconciled. It would haunt your peace, it would defile your conscience, and all the riches and power of a universe could not remove it. " He that offendeth in one point is guilty of all ;" yet " the blood of Jesus Christ cleanseth from all sin." Look then at the Divine mercy, for it is infinite ; and at the pardon for sin which is proposed in the gospel, for it is abundant. Nor is it received in vain with regard to present happiness. Infidels of every description speak of religion as a gloomy system of difficult

rites, depriving its possessor of pleasure, and giving none ; whilst the reverse of this is true. Satan blinds the understanding of such persons, who wickedly unite with their deceiver. To have religion is to have our sin pardoned, and this brings peace ; there is none without it. To enjoy the comfort of God's rich mercy, this is happiness. It is to have our affections withdrawn from every false and unlawful object of regard, from supreme attachment to things in their own nature good and lawful, and fixed upon our God in Christ. It is to love our covenant Father, to love the incarnate Son, and to love the Holy Spirit. Then it is that happiness begins. Then, and not till then, we begin to live to a good purpose, seeking the happiness of all men, and thus bearing the blessed invitation of our text in our hearts and lives, thus saying to all who observe us, in every sense, " Let the wicked forsake his way, and the unrighteous man his thoughts : and let him return unto the Lord, and he will have mercy upon him ; and to our God, for he will abundantly pardon."

Finally, to forsake our way for God's way, to return to him, to know his mercy, and obtain his abundant pardon, is a freedom which cannot be sufficiently estimated. It is to reign in this world and over it. Then the passionate and revengeful man learns gentleness and forgiveness. The false-pleasure taker is reclaimed from the error of his way. The sinner is made a Christian. His time, now redeemed from evil, and acknowledged to be God's property, is joyfully given to his service for his glory. His existence, now unbound and free, is for others. To this end, he prays with

faith and happy confidence, labours with energy and full hope of the accomplishment of God's purposes in the redemption of man by Jesus Christ; rich in thankfulness for mercies now enjoyed, and secure in the provision of eternal happiness through the love of the Father, the grace of the Son, and the sanctification of God the Holy Ghost.

JOB xxxiii. 27, 28.

“ He looketh upon men, and if any say, I have sinned, and perverted that which is right, and it profited me not; he will deliver his soul from going into the pit, and his life shall see the light.”

It is a striking proof of the depravity of mankind, that whilst they acknowledge in words the existence of a God of infinite perfection, as the Lord of the universe, and the wise Disposer of human things, men fail to recollect that God looks down on each individual in particular, noticing all that passes in his heart, how he conducts himself among his fellow men, and to what end he lives. It is well to remember that the God who now “looketh upon men” will be their future Judge, and according to what he now beholds in each of us, and in what character we enter upon eternity, his decision will be given as to our eternal doom in either world to come, in heaven or in hell.

May the Divine blessing attend our meditations on that interesting and important passage, that the consideration of the eye of God upon us may be sanctified to our self-examination, leading

us to survey our own characters, not as pride and folly, and the ignorance of our fellow men may represent them, but according to the word of God, and as they really are in his sight. Such is the conduct of true believers, and they feel happy in the knowledge of this great truth, that the Lord "looketh upon men;" their prayer is, "Hide not thy face" from thy servant, O God, for thou art the "health of my countenance."

I. Let us notice the attribute: The Divine omniscience—"He looketh upon men."

II. The delineation of a true penitent: "I have sinned, and perverted that which is right, and it profited me not."

III. The promise of deliverance from deserved punishment—"Going into the pit;" and eternal blessedness—"His life shall see the light."

I. Let us notice the attribute: "He looketh upon men." The Lord's throne is in the lofty heavens, and "his eye-lids try the children of men." He observes all below, and sees before him a "world lying in wickedness:" all gone out of the way of righteousness, and all, by nature, with stedfast heart and determined hand, grasping at sin; devoting all their powers of mind and body, talents which belong to God, and for the use of which they are accountable to him, to a bad purpose; for they are given by the unconverted to the devil's work, and to their own ruin. Thus men "rob God" of time and life, and seem to say, by the avidity with which they do it, that "stolen waters are sweet, and bread eaten in secret is pleasant;" not caring for what the end will be, as if the Lord cared not for the honour of

his law, as if he saw them not, and men were the masters of their own lives, and the disposers of their own destinies. But, my friends, you are sufficiently acquainted with the word of God to know that these things are far otherwise ; and that though short-sighted man sins this moment, and forgets it the next, God does not forget it, but remembers every violation in his perfect sight. Blind mortals see not a moment before them, and know not whether the next to come may bring life or death, joy or sorrow. We have the word of truth before us, and cannot plead the excuse of ignorance for our sin, and if we did, it would not be accepted ; because with the means of saving knowledge in our hands, that very ignorance is our sin, and not our excuse.

Human depravity is such, that men consider not the fact that the Lord "looketh upon them." Hence we trace the daring advance of sin in nations, in towns and villages, in families, and in individual character. Kings who fear not God, reflect not on their responsibility to the King of kings, and the meanest beggar who prefers a life of lies and idleness to honest labour, agree in heart, and stand on the same footing in this, that they care not for the eye of God, but risk the tremendous consequences of the knowledge which he possesses of them. Surely man should remember that "God looketh upon men." "His eyes are upon the ways of man, and he seeth all his goings."

God is the universal Father of the creation, nor can his eye be for a moment diverted from the children of his care. He imparts life, supports,

or recalls it at his will. Prosperity and adversity, sickness and health, obey his command, and "He looketh" upon both the evil and the good, marking the righteous servant who brings forth fruit an hundred fold, and him who stands "all the day idle," a "cumberer of the ground." He marks the man, whether lofty or mean, whose heart and whose hand is lifted against God and against his fellow creatures ; whether it be to injure the reputation, the property, or the life of another. He marks the oppressor, and the oppressed, and avenges the wrongs of the afflicted, of the stranger, of the defenceless infant, of the fatherless and the widow. There is not a thought in the secret heart of man which can elude his perfect sight. There is not an offence either committed, meditated upon, or intended, but is noticed by his discerning eye. For "there is no darkness, nor shadow of death, where the workers of iniquity may hide themselves."

God is the Monarch whose universal eye never departs from a subject in his immense kingdom. He has not an equal, nor gives account of his matters to any. Earthly kings are superior to their subjects in office alone, and owe their elevation to Divine Providence, if they hold it justly. But it is not so with God. He is superior to all in nature and in attributes, and that beyond all comparison.

Earthly monarchs are subject to the infirmity of judgment, consequent on the limited and imperfect views of the human mind ; they may be misled by well-meaning advisers, and also by the misrepresentations of partial ministers, or preju-

diced and selfish men in confidential offices. And thus just men are sometimes punished ; the faithful go unrewarded, whilst the wicked escape, and traitors are exalted. But with God it is not so. Here all rests with himself ! There is no defect in infinite knowledge, in perfect sight, in that view which comprehends time in his eternity. He is the great proprietor of all that is vested in human hands, of whatsoever nature, whether life itself, or intellectual or bodily power ; ever observing the varied courses to which they are severally directed ; ever taking into the account the advantages which are afforded by his kind providence for improvement ; such as health, the means of reading or hearing the gospel, faithful warnings, and varied blessings ; or the disadvantages under which others lie, who do not possess them equally ; and by this just knowledge men will be judged hereafter, "according to their works." The consideration of the Divine omniscience conveys very different feelings to the believer and to the unbeliever. If it be thought of at all by the sinner that the eye of God is upon him, that consideration brings any thing but comfort to his heart. Like our first parents, he would be glad to hide both himself and his conduct from the all-seeing God. It is written that, at the last day, when the heaven shall have departed as a scroll, they will hide in the dens, and in the rocks of the mountains, and say to the mountains and rocks, "Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb." Yet such is the character of man in his present condition, that

whilst he loves his sin, yet dreads the punishment, he pursues it, without a hope to escape just retribution. The believer, on the contrary, whilst he knows that the eye of God is upon him, rejoices in the comprehensive blessing ; for it embraces all that can meet his infinite necessities, and satisfy all his desires. "He looketh upon men," and beheld his children from all eternity, with a look of love. He sees them when in the broad road to destruction, forbids their ruin, and by the irresistible power of blessed truth, which gives "beauty for ashes," and "the oil of joy for mourning," the heart is subdued by his goodness, the rebel lays down his arms, and cries, "How great is his goodness ! and how great is his beauty !" Let him "guide me by his counsel, and afterwards receive me to glory."

II. The text expresses the character of a true penitent. He confesses his sin and acknowledges the unprofitable consequences thereof. "I have sinned and perverted that which is right, and it profited it me not." The first ray of Divine and saving light which is sent into the soul of man, shows him that his heart is not right with God, that in him there is a want of conformity to the Divine law. As the true convert advances in the knowledge of God by his word, as he learns what was the original and perfect condition of human nature, and how wicked it is now become, he not only owns that sin has stained the nature and the deeds of all, but he acknowledges his own individual share in the universal guilt ; confessing before God, "I have sinned, and perverted that which is right." Mark the form of this confes-

sion ; how honest it is, how open ; here is no deceitful prevarication, no wretched excuse : it expresses personal humiliation, and deep self-abasement. Determined hypocrites and other impenitent persons say in general terms, " We are all sinners, we live in a wicked world, and our sins, as a nation, bring down the judgments of God." But to what end are such unmeaning confessions, if they go no further ? They only reconcile men to an impenitent life. Let us not thus amuse our consciences by evading the fact, that "*I have sinned, and perverted that which is right :*" except *I* be converted, and Jesus deliver me from going down to the pit, I shall never see the light of heaven. Let us remark a few leading circumstances in which the true Christian confesses that he has sinned. His life has not been filled up with thoughts and deeds pure and holy before God : in admiration of his works, in homage to his attributes, and in obedience to his perfect law. Nor has he borne the happiness of the creatures of God ever on his heart. He has not sought their present peace and advantage, by the goodness of his temper and disposition towards every individual with whom he has had to do ; ever rendering "good for evil, blessing for cursing." He has not shown love to man by a readiness to sacrifice his own ease and advantage for their interests, nor, in his desire for their eternal salvation, been ever ready to present his prayers to God in their behalf. Nay, and in another instance, including every transgression dishonourable to God, and destructive to man, he has sinned ; and this *great sin* committed in a land professing Christianity, where the Bible may be read or heard by

all, is, "neglect of the gospel." Ah ! my friends, we are guilty of this astonishing crime ! We cannot say before the Lord, "I heard of thy love to man in the work of redemption by Jesus Christ, and from that moment embraced the blessing. I never lost a moment nor an hour, when I had the privilege, to read thy word or to hear it read. I never omitted a season when I could withdraw from every eye but God for secret devotion, for praise to God and prayer to him, for my own soul's prosperity and the salvation of others. I never either absented myself from public worship, or attended with a careless and inattentive mind." Ah ! my friends, there never was but *one* in the likeness of men, who never sinned, and that is the Mediator, "God with us." May we by his grace confess our sin before the eye of Him who, when he looked upon Peter, touched his soul with penitence, and compelled him to weep bitterly. Then shall each one of us, in silent and solemn confession of heart, unheard even by each other, yet heard by the Almighty, say, "I have sinned, and perverted that which is right." Thy law is perfect, thy gospel is righteous ; but I am a transgressor. I have perverted the precepts of the one, and presumed to sin, on the information which the gospel brings of thy mercy.

Consider, my friends, what sin is, and you will truly acknowledge that it profiteth not any. It ruined angels, who became devils. It destroyed the image of God in man, and made him what he now is. It blighted the bliss of Paradise, and filled this world with "lamentation, mourning, and woe." Truly may the millions of the human race confess with one voice, "I have sinned, and

it profited me not." True believers are ever ready with deep humiliation to acknowledge the awful fact ; for their departures from God, even after conversion, have brought down the Divine chastisements, and given them occasion for sorrow of heart. Moses, although the meekest man, was excited to angry feelings and proud words when provoked by rebellious Israel ; he then spoke incautiously with his lips, and did not sanctify the Lord in the midst of the congregation, Numb. xx. 10 ; but "it profited him not," for because of this transgression the Lord permitted him not to enter the land of Canaan, only to behold it.

Hezekiah, immediately after the Lord had mercifully recovered him from his sickness, and added fifteen years unto his life, evinced the frailty and depravity of the human mind by immediately backsliding from God. This monarch was, in his folly, so elevated by the presents of the king of Babylon, with inquiries after his health, that, courting their admiration with an ostentatious heart, he showed the ambassadors "the house of his precious things, the silver and the gold, all the house of his armour, and all that was found in his treasures." This he did for the admiration of the worldly ; but "it profited him not," for Isaiah the prophet came and said unto him, "Hear the word of the Lord of hosts. Behold, the days come, that all that is in thine house, and all that which thy fathers have laid up in store until this day, shall be carried away to Babylon : nothing shall be left, saith the Lord."

The Lord will not permit his children to sin, and not regard it. It is true his fatherly chastise-

ments do, indeed, promote their eternal advantage, but their sin brings nothing but sorrow, for, "it profiteth not." Jonah, instead of rejoicing in the blessed commission to go and preach the gospel to the Ninevites, with perverse and most rebellious heart, "rose up to flee unto Tarshish from the presence of the Lord." But mark the painful consequences of his sin, for "it profited him not."

When in the ship going to Tarshish, "the Lord sent out a great wind into the sea, and there was a mighty tempest in the sea, so that the ship was like to be broken." And his prayer unto the God of mercy, who then visited his transgression, expressed of his sin, that "it profited him not:" "Thou hadst cast me into the deep, in the midst of the seas; and the floods compassed me about: all thy billows and thy waves passed over me."

Solomon, that wise and celebrated man, affords us a warning as to the danger of backsliding from God, and the unprofitableness thereof. He sought gratification in earthly pursuits and enjoyments when he should have devoted himself to God with an undivided heart; but "it profited him not," for when in mercy he was brought back to God, this was his confession—"All is vanity and vexation of spirit."

Unbelievers in every age testify of sin, that it profiteth not. Look at Cain, his sin, and the consequences. He rejected Christ, as was shown by his sacrifice. That sin was followed by the murder of his brother, and "it profited him not," for Cain was cursed of God. Esau, like our gluttons and drunkards, who sell their souls for these things, "sold his birthright for a mess of pottage;" but

what availed the sensual gratification? "it profited him not." God was angry, and he "found no place of repentance though he sought it carefully with tears."

The king of Egypt oppressed the children of Israel, and refused with hardened heart to let them go from his dominions; but his sin "profited him not." The Lord sent down tremendous plagues on him and his guilty land, and whilst he protected his own children, drowned the king and his host in the Red Sea.

Haman sought by envy and ambition to exalt himself, and effect the destruction of all the Jews in the kingdom of Persia; but the sin "profited him not." The Lord disappointed his wicked designs, for he elevated his servant Mordecai, the man whom Haman had selected for his victim, to honour; and the sinner who had meditated the ruin of that righteous man, was hanged on the gallows which he had prepared for Mordecai.

Absalom conspired against his royal father's life and throne, but "it profited him not," for his ambition brought him to eternal ruin. As he hung suspended by his hair on the bough of a tree, the Divine displeasure marked the transgressor. It was then that "Joab took three darts in his hand and thrust them through the heart of Absalom, while he was yet alive in the midst of the oak."

Zedekiah, the last king of Judah, did not seek the honour of the Lord, nor promote the interests of religion in his realm. He regarded not the sacred writings which directed man to the promised Saviour, but "he did that which was evil in the sight of the Lord," and "it profited

him not ;” for the Lord gave him up into the hand of his enemy, the king of Babylon, who had the eyes of his sons put out in his sight ; they then put out the eyes of Zedekiah, and bound him with fetters of brass, and carried him to Babylon.

The Jews rejected Christ, they chose Barabbas, and their sin “profited them not :” for that once favoured people are degraded as low, in consequence of their sin, as the prophets of God had foretold. Even unto this day blindness rests upon Israel, and the people “to whom pertaineth the adoption, and the glory and the covenant, and the giving of the law and the promises, whose are the fathers, and of whom, as concerning the flesh, Christ came ;”—this people, the ancient people of God, have fallen so deeply by their unbelief in the rejection of Christ, as to show to us that having “sinned, and perverted that which is right, it profited them not.”

My friends, there is another proof before us of the unprofitableness of sin, which if not understood, no other acknowledgment will be acceptable to God, nor regarded as more than the vain expression of the lips alone. It is the experimental confession of our own sin. What has it done for us ? any thing but profit. Let us review the leading actions of our past lives and their motives, then shall we be compelled to own, whether with penitence or not, “I have sinned, and perverted that which is right, and it profited me not.”

III. The text promises to the true penitent that the Lord “will deliver his soul from going into the pit, and his life shall see the light.”

What is meant by "the pit," but hell? and what by "the light," but heaven? The word of God can alone illustrate itself; and in order by the Divine assistance to understand these important truths, suffer me to direct your attention to a few passages to that end. In Psalm lv. 23, it is written of the wicked who perish in their sin, "Thou, O God, shalt bring them down into the pit of destruction: bloody and deceitful men shall not live out half their days." In the consideration of our own sin, let us think what would be its just desert. Is it not eternal banishment from God? exclusion from the blessedness to which we have no claim? To be shut from the society of heaven for which we are unqualified? Is it not a refusal of admission unto the "holy of holies," which a sinner cannot enter in his pollution, and which he has in himself neither will nor power to seek, nor to enjoy? For in what respect are we better than those who perish? We are evil branches of the same corrupt tree. Hence, as none will perish innocent, and at the last day the Judge will say to those on the left hand, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels;" it follows, that if we be saved it will be "by grace through faith, and that not of ourselves." Christian, thou standest by faith. Thy deliverance from going into the pit is effected by the covenant work of mercy in the mediation of Jesus Christ.

The promise of enjoyment which is connected with that of deliverance, as certainly means heaven. "He will deliver his soul from going into the pit, and his life shall see the light." It

is to see God ; for it is written of the blessedness of heaven, " they shall see his face ;" and, " God is light." The blessing of enjoyment is the infinite reverse of the evil from which deliverance is effected. It is written of the glory of heaven, " The city had no need of the sun, neither of the moon, to shine in it : for the glory of God did lighten it, and the Lamb is the light thereof." Ah ! my friends, the loftiest feelings of joy which true believers know, even here, though inferior in degree, are in their nature akin to the joys of heaven ; hence they are as superior in degree as they are essentially different to any thing conceived by an unconverted man. The best pleasures of the worldling consist in nothing but the enjoyments of time and sense ; in wealth, friends, learning, a sumptuous table, costly apparel, and vain pleasures.

Even such of these things as may be gratefully received, and lawfully enjoyed, are perverted by the sinner ; for instead of using such as were suited to the support of natural existence to that end, they are put in the place of God, for he the Giver is forgotten, and his gifts made the instruments of sin. The soul of the worldly man is in the dark ; talk to him of God and heaven, and he hears as a dreamer : his imagination is elevated, for the moment, at the Divine sublimity of the truths which are set before him, but soon sinks and rests on things below ; then he resolves to have his portion here, " to eat, drink, and be merry."

Such is the immense difference between the believer and the unbeliever. Being saved by

faith from "going into the pit," the Christian's hope blooms with immortality; but the wicked are called "wandering stars, unto whom is reserved the blackness of darkness for ever."

The *pit* refers to, or is a name for, that darkness, that absence of the light of God's countenance, which makes it hell. Even in this world, the servants of Satan "sit in darkness, and in the shadow of death;" whilst believers have been "called out of darkness into his marvellous light," the wicked are subject to a reign of sin, and it is written of him whom they serve, Rev. xvi. 10, "His kingdom is full of darkness;" but the saints of the Most High have, as ancient Israel had, when the Egyptians were surrounded with darkness, "light in their dwellings." His Spirit enlightens their understanding, his "word is a lamp unto their feet." In the providences of life, in the circumstances of each day, they see his wisdom, his goodness, and his love. Jesus is both their Deliverer, and their faithful Guide. Their "God is light, and in him there is no darkness at all."

My friends, what improvement shall we make of this important subject? Have we not sinned, and perverted that which is right; and do we still love darkness? Do we desire to go into the pit? Sin is the darkness which we have chosen. God is the light which we have rejected. Yet the mercy of the Redeemer has still spared our lives. "Korah and his company," as recorded in the book of Numbers, "went down alive into the pit;" and who can save our souls from perishing, if we are in sin?—if, whilst God looketh down

upon us from year to year, and from hour to hour, our days depart without confessing our sin, and finding deliverance from hell? May the words of this sacred text be applied to each of our hearts with saving power. "He looketh upon men, and if any," etc. etc.

EXTRACTS

FROM

"A SCRIPTURE PLACE BOOK, FOR DAILY USE."

"I sat down under his shadow with great delight, and his fruit was sweet to my taste."

"He brought me to the banqueting house, and his banner over me was love."—SOL. SONG, ii. 3, 4.

[THE "Scripture Place Book" appears to have been a record of Miss Martin's exercises of mind, in respect to the work of grace in her own heart, and her labours for the good of others. It is arranged under heads, as "Self-denial;" "The Worthlessness of an empty Profession;" "The Glories of the Mediatorial Person of Christ;" "Anticipations of Heaven;" "Sin of flattering the Wicked;" "Mental Affliction and Sorrow," etc. In this way 469 subjects are considered. They are evidently the unpremeditated effusions of her heart, possibly recorded hastily in the few leisure moments of her active life. Her plan was to select a few parallel texts of Scripture, on which she made some brief comments. The manuscript consists of a thick quarto volume,

legibly written, with few or no corrections, and the whole punctuated with tolerable accuracy.

From this interesting volume, though doubtless never designed for the public eye, a few passages will be selected.]

July 30, 1836.

“Commit thy way unto the Lord,” Psa. xxxvii. 5.

What an infinite supply of help and comfort for my soul is implied in this exhortation! Lord, I have already, by thy grace, committed my way unto thee. Thou hast bidden me to follow thee, but it is on the waves. Assure my poor weak heart that the arms of everlasting love are round about me. I hear thy voice, distinctly hear and acknowledge it. But there are other voices which would seem to speak to me for thee, and they distress and perplex me. Elevate my inward man more above all else, that having no eye but for thy glory, no ear but for thy counsel, and no fear but that of sinning against thee, I may be free. “Trust also in him,” v. 5. Happy direction! welcome commandment! Satan is employing every stratagem to obstruct my way. He is seducing the people of God to place impediments before me. With the pretence of doing good, fetters are prepared, that I may not “walk at liberty” in thy commandments. “But in the name of the Lord will I destroy them.” Shackles were made, yea, they are now intended to enslave my conscience, and lead me according to the will of man, by human vanity and domineering pride, but thou hast made me free. That voice which

said, "Touch not mine anointed, and do my prophets no harm," is my protection. Is not my life and all its interest "hid with Christ in God?"

"And he shall bring it to pass," v. 5. Lord, it is enough! Perfect will that work be. I am called to act by others, and with others, to an end which seems to be a right one. In the highest sense let me act alone, with thee. There is much of obscurity in the path. I do not know how to proceed by an inferior light, and hence resort to thee, to thee, blessed Spirit of Truth! To thee, my precious Redeemer! To thee, my reconciled Father! If the work proposed to me be not good in thy sight, let it cease. If the restricted form of compliance to which I have consented be rejected, it will be well. Thou art my Deliverer. If it be accepted, leave not the result in human hands, to human wisdom; for it is committed to Thee.

"He shall bring forth thy righteousness as the light, and thy judgment as the noon-day." Thy love and goodness are infinite as thy wisdom and thy power. Here I see an end of this business as it relates to myself. It shall be openly seen that my heart was made upright before thee, and that my judgment was according to thy word.

August 1.

"The Lord will not suffer the soul of the righteous to famish," Prov. x. 3.

My soul needs much for the support of its peace, and for strength to do his will, and to wait upon him; but this gracious promise includes a

supply as varied as my needs, and as infinite as their extent. By thy light, the majesty of thy holiness, thy truth, and thy justice has been shown to me : thy law pronounced my just condemnation. "Sin revived" when the commandment was brought to my heart, and to all hope from it "I died." And then did thy blessed Spirit "testify of Jesus." In him I have found an everlasting salvation. He undertook to perform the conditions of the new covenant, and his work was "finished." I love to contemplate that work, for it "is honourable and glorious." It has satisfied the justice of God, and is brought nigh unto me, to my conscience. I feel the burden of a sinful nature, "a body of sin and death." But my soul is comforted in looking unto Jesus, for he took my nature upon himself, pure and sinless, and then, as my sin-bearer, he sustained my burden, my guilt. In his person the wrath of God met my sin. His meritorious sufferings made an atonement to God, and I am free : my nature was cleansed by him, my sin was removed, and annihilated by him : and now, with the riches of his grace for the supply of his people, "I shall not want." "He will not suffer the soul of the righteous to famish." At this moment I am in a great strait, thy way is greatly hid. I feel ready to say with Job, "I cannot perceive him on the left hand, where he doth work ; he hideth himself on the right hand, that I cannot see him. But he knoweth the way that I take : when he hath tried me, I shall come forth as gold."

August 2.

"Better is the end of a thing than the beginning thereof; and the patient in spirit is better than the proud in spirit."
—Eccl. vii. 8.

Blessed Lord, in this season of excitement and perplexity, when fear exceedingly prevailed, I have clung and still cling to thee. I beseech thee, compose my spirit, and enable me to take the comfort of thy word, to receive the words of thy lips. Thou speakest to my soul even now, saying, "Fear not, I am with thee." Thou art a jealous God, thou hast trodden the winepress of sorrow alone for me, and thou assumest thine own most just prerogative to speak comfort to my soul. Thou wilt not have a rival. When I would seek human comfort, every door is shut against me, and I can find "no rest for the sole of my foot," but in thee. Sanctify to my heart this most applicable text to my present experience, I beseech thee, and take all care away. If there were not a deep "root of bitterness" in my heart, I should not feel troubled as I do. Lord, thou knowest me altogether, spare it not, yet have pity on me! Let "fair weather come out of the north;" and the end of this matter, which is in thy hands, be "better than the beginning thereof."

"The Lord working with them, and confirming the word with signs following."—Mark xvi. 20.

Help me, blessed Redeemer, whilst I labour in thy name and in thy cause, to feel much assurance in the wonderful fact that thou art working with me, in me, and by me. Surely I have suffered

enough, because of unbelief and carnal fear : be this the day of liberty ! Hence let me be "strong in the Lord." In the world there is nought but tribulation ; every thing to oppose on the one hand, or excite false hope on the other ; whilst I, the moment my faith fails, am the prey of fearful anxiety. I beseech thee, elevate my soul by thy truth, unfold to the eye of my soul much of thy character, thy attributes, and purposes, that I may feel the firm ground on which I stand, and not be moved by aught which meets me. Thou art not seen by mortal sight ; let me constantly realize thy spiritual presence. Let me acknowledge this privilege by asking thee habitually what I am to do, and in following thee in love. Educate me by thy Spirit and thy word. Thou, O Jesus, art my wisdom, instruct me ; give a just discernment of what is truth, and a preference to it as strong as life. Give me confidence in thy power, that I may not fear my fellow creatures, nor be apprehensive of harm or the infliction of evil from any quarter ; from the ill-will of enemies, or the mistakes of my friends ; knowing that thy holy, thy blessed, and gracious purposes of good to me, were settled in eternity, and every opposing power will fall back on itself nerveless, and not reach me. Let my will be assimilated to thee. Thus shall all be well. I shall be lifted above disappointment, and with fixedness of heart, ever rejoice in the Lord.

"God is not unrighteous to forget your work and labour of love," Heb. vi. 10. Surely this should be enough to satisfy, to encourage, and carry me forward in a line of stedfast obedience

AMEN

to God, and of active exertion in his service for the sending forth of truth, the putting down of iniquity, and the conversion of souls. However insignificant my work and labour may seem to human judgment, avails nothing. I act according to a higher standard, and a perfect law. My Master looks at the principle, love.

*Praise to my faithful God for signal deliverances,
and trust in his faithful promises.*

“Behold, God is mine helper : the Lord is with them that uphold my soul,” Psa. liv. 4. “He hath delivered me out of all trouble : and mine eye hath seen his desire upon mine enemies,” Psa. liv. 7. “What time I am afraid, I will trust in thee. In God I will praise his word, in God I have put my trust ; I will not fear what flesh can do unto me,” Psa. lvi. 3, 4. “His work is honourable and glorious : and his righteousness endureth for ever,” Psa. cxi. 3. “He hath made his wonderful works to be remembered : the Lord is gracious and full of compassion,” Psa. cxi. 4. “I rejoyce at thy word, as one that findeth great spoil,” Psa. cxix. 162. “Thou art my hiding place and my shield : I hope in thy word,” Psa. cxix. 114. “O God the Lord, the strength of my salvation, thou hast covered my head in the day of battle,” Psa. cxl. 7. “I know that the Lord will maintain the cause of the afflicted, and the right of the poor,” Psa. cxl. 12. “The Lord lifteth up the meek : he casteth the wicked down to the ground,” Psa. cxlvii. 6.

An earnest Prayer.

"Hide not thy face far from me : put not thy servant away in anger : thou hast been my help ; leave me not, neither forsake me, O God of my salvation," *Psa. xxvii. 9.*

I am a stranger in this world ;
When shall I rise to dwell with thee ?
When shall the friendly hand of death
Set my imprison'd spirit free ?

I am a stranger in this world,
Dead to its interests and its joys ;
A higher interest meets my view,
A nobler work my soul employs.

Lord, I am weary of this world,
Where all I see is stain'd with sin ;
Without, a host disputes my way,
And guilty unbelief within.

A work thou hast assign'd to me,
Dear for thy sake ; yet my poor heart,
Midst storms and enemies and snares,
Would gladly from this world depart.

Oh, of thy Spirit, pitying God,
A double portion hence bestow ;
More largely on me let the streams
Of mercy, love, and comfort flow.

A den of lions is the scene
Of my poor labours, where I tell
Of God's high justice, and how men
By Jesus may be saved from hell.

Oh, leave me not ; by thy right hand
Support, direct my path, and plead
In my behalf ; e'en now, O Lord,
With God the Father intercede.

The threat'ning skies are dark ; the storm
Seems gath'ring o'er my drooping head
Let hope divine, let joy be pour'd
On one to this world's pleasures dead.

Show me at once, by that pure light
Which meets the soul from heav'n to earth,
That by thy word these low'ring clouds
Shall to a brighter scene give birth.

Have pity on me, e'en as when,
In the young infancy of grace,
When I was gather'd in thine arms,
And rested in thy kind embrace.

Now worn with conflict in the war,
Though vict'ry still shall crown my days,
More of thy presence give, and fill
My heart with love, my lips with praise.

Nov., 1836.

Promises of special encouragement whilst labouring in the vineyard of God for the salvation of souls.

Dearest Lord, hast thou not seen that Satan has been tempting me, through circumstances which thou knowest, almost to desert one rich and promising field of labour? I beseech thee preserve me in it; and let neither the falsehood which I have seen in one, nor the injustice which was shown me by another, move me. Oh let me say, as was affirmed by the apostle Paul, "None of these things move me." Rather let me look to the end, when I should be grieved to look back on time when I did not care so entirely for the conversion of souls to God, as to be indifferent to the inferior things which I in great frailty have suffered to disquiet me now. Let me turn from the shadows, and look at thy eternal and rich promises to me.

"They that sow in tears shall reap in joy.
He that goeth forth and weepeth, bearing

precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him," Psa. cxxvi. 5, 6.

"Cast thy bread upon the waters: for thou shalt find it after many days. Give a portion to seven, and also to eight; for thou knowest not what evil shall be upon the earth," Eccl. xi. 1, 2.

"In the morning sow thy seed, and in the evening withhold not thy hand: for thou knowest not whether shall prosper, either this or that," Eccl. xi. 6.

"They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever," Dan. xii. 3.

Lord, I beseech thee, guide me; teach me, and incline my whole heart to thyself. Then I will go through floods and flames for thee! Thou, O Lord, knowest my path, and art acquainted with the devious circumstances in which I now stand. Uphold my footsteps; let me not slip. Hold me by thy right hand. Let me not speak unadvisedly with my lips. Let me not, in word or in deed, give the foe an advantage. In this business stretch forth the right hand of thy power in my defence, and bruise the serpent's head, and let mine head be lifted up above mine enemies that are round about, and these trials raise me higher above the world; unite me more to thy sacred service, and let me, from this time, be more victorious over every foe, for thy name's sake. Amen.

Lord, I am opposed in thy great work by enemies without, by ungodly and unbelieving

persons ; and whilst called to pass onward through them in steady perseverance, I am retarded by corruption within, heavy with unbelief, cast down because of these things. I hunger and thirst after thee, for grace to overcome, to press onward. Holy Spirit, apply these thy promises with power to my soul, I beseech thee, for thine own sake.

“ If thou draw out thy soul to the hungry, and satisfy the afflicted soul ; then shall thy light rise in obscurity, and thy darkness be as the noon day : and the Lord shall guide thee continually.” Lord, I do believe it ; help thou mine unbelief ! Remove from my judgment error and perplexity ; soften my unkind temper ; take away my impatient asperity ; destroy my uncharitableness. Oh, give me meekness, humility, patience, forbearance, lowliness of mind, willing always to take the lowest place, that I be prepared to go forward in thy name, with increasing success in thy great work, seeking to bring sinners to thee ! “ Fear thou not ; for I am with thee : be not dismayed ; for I am thy God : I will strengthen thee ; yea, I will help thee ; yea, I will uphold thee with the right hand of my righteousness,” Isa. xli. 10. Lord, I have infinite support, peculiar and especial ground of certain hope, because I have not only faith in thy promises of truth as respects the future, but long years of past experience have proved my interest in thee, thy free favour, love, and grace to me. As to the present, nay, both present and continued grace, which I now desire, and need to be replenished with, it is sure, as this thy word tells : “ Thou shalt increase my great-

ness, and comfort me on every side. I will also praise thee, even thy truth, O my God, O thou Holy One of Israel," Psa. lxxi. 21, 22. "Cast thy burden upon the Lord, and he shall sustain thee: he shall never suffer the righteous to be moved," Psa. lv. 22.

This promise, O Lord of prayer, and its fulfilment, is at this moment adapted to the circumstance to which thou appliest it. I embrace it with joy. "Thou shalt make thy prayer unto him, and he shall hear thee, and thou shalt pay thy vows. Thou shalt also decree a thing, and it shall be established unto thee: and the light shall shine upon thy ways," Job xxii. 27, 28.

"There stood by me this night the angel of God, whose I am, and whom I serve, saying, Fear not, Paul; thou must be brought before Cæsar: and, lo, God hath given thee all them that sail with thee," Acts xxvii. 23, 24. Here was an abundant recompence. Well might St. Paul be ever joyful and full of hope. Give me such support, I pray thee, O my Father.

Decision—Singleness of heart towards God, and independence on man in purpose and actions.

"Whatsoever ye do, do it heartily, as to the Lord, and not unto men; knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ," Col. iii. 23, 24.

Happy shall I be, O my God, to obtain grace of thee to carry forward this great principle in whatever I am called to undertake for thee.

Impart freely unto me that grace, I beseech thee. Ah, how I detest the hypocrisy, the fear of man, on the one hand, and the love of human favour on the other, which taint and corrupt what looks outwardly like good works. Wash, cleanse me, and cleanse all I do, both in purpose and in deed, I beseech thee, in thy precious blood. Give me that high principle, that strength of purpose, that independence on man for favour or approbation, and that power of love towards thee, which, coming from thee, will seek thy glory in doing thy will below, in patient hope and strong faith, until I enter on thy glorious work above, for Christ's sake.

Samuel was grieved at the falsehood of Saul, who, seeking to retain the name of a righteous man, was in heart clinging to the world. Saul did not obey the commandment of the Lord, but consulted his own heart. Such did not Samuel; he dealt with Agag, as I desire for grace to conquer and cut down every foe in my evil heart that would stand between me and my God.

When human judgment, prejudice, or any feeling, or motive, or principle would forbid my simple and strict observance of thy will, O my God, may I give it no quarter, no indulgence, but with unhesitating obedience follow thy commandment. When pretended and deceitful human feeling would say, This is unkind, and That is uncharitable, may it be regarded by me with deaf ear and resolute heart to turn away when thy word says the contrary to it, and, like Samuel, obey God rather than men. "Agag came unto him delicately. And Agag said, Surely the

bitterness of death is past. And Samuel said, As thy sword hath made women childless, so shall thy mother be childless among women. And Samuel hewed Agag in pieces before the Lord,"
1 Sam. xv. 32, 33.

A FUNERAL SERMON.*

JOB xix. 25, 26.

"I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God."

THIS blessed text presents truths to the believer, which are able to support his soul under any circumstances, whether they be the trials and difficulties of life, which in their own nature are productive of anxiety, disappointment, and distress; or in the most delightful moments, to chasten his joys below, to temper them with the thought of their connexion with eternity, and to help him to consider the importance of his present life, in relation to death and judgment.

The prisoners within these walls have had the first place in my concern and regard upon earth, next to that of my own soul's salvation, for twenty-four years. The congregation here on the Lord's day, was that with which the goodness of my Redeemer appointed me to worship him. On the first Lord's day of my leaving you, to adore him in the courts above, may he in mercy bless this sermon to your hearts, by inclining you to look

* "To be read at the gaol, on the Sunday after my death, if a kind friend will perform that office.—S. MARTIN." This sermon was read to the prisoners according to this request, by the Rev. J. E. Cox.

unto Jesus and live, that when the days of your appointed time below shall have an end, my Redeemer may be welcomed by you as your Redeemer; that by the atoning blood and righteousness which cleanse and adorn his church, you and I may meet in the world of glory.

I.—The text expresses the attributes of Jehovah in the Redeemer, his eternity and immortality.

II.—It mentions his second coming.

III.—The dissolution of the body, and its resurrection.

IV.—The soundness of Divine knowledge.

“I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God.”

I.—Let us reflect on the eternity and immortality of the Redeemer.

The Christian's faith has a continued reference to these Divine attributes, without which the name of Jesus would not be to him “as ointment poured forth;” so suitable, so precious, so all-sufficient, as to supply his countless necessities, to encourage his hope, and to increase his faith, as an ascending spring of living water, rising up unto him, its author, unto everlasting life.

What can the sinner do, just awakened from the sleep of death, at the moment in which he sees his natural ignorance of God and of himself removed, without an ever-living Redeemer to show mercy? If Jesus were not the living God, the everlasting King, “who only hath immor-

talities," how could he save a guilty and ruined sinner, exposed by nature to eternal death ?

My dear fellow sinners, I have known the suitability of the Redeemer, who possesses these glorious attributes, and I would recommend him to you. It pleased God, by his Holy Spirit, to spare me, who by nature was alienated from him, who in practice had transgressed his law, neglected his gospel, ruined my own soul, and contributed to the ruin of others by my thoughtless and ignorant life ; having lived as if this life were every thing and eternity nothing, as if God had no claim upon my time, my reason, or my affections ; as if I needed no friend beyond my fellow creatures, no pleasures but those of this life, no food and raiment but for the body, and no heaven but this world. This description of my character and condition, before my knowledge of the living Redeemer, is precisely like your own, if you be yet ignorant of him ; and your need of the Redeemer is equally great. But you may not understand it ; and yet I earnestly hope you may be disposed to examine yourselves ; for when, by Divine grace, we perceive this to be the condition in which we stand before God, the need of a living Redeemer is powerfully experienced, and if such a deliverer were not then disclosed, sinners would perish in eternal ruin and despair. No human comfort can reach a soul "weary and heavy laden" with sin. What could you do for a dying man on the brink of the ocean of eternity, with every false hope foundered, but take the word of God and inform him of Jesus ? When Peter felt himself sinking, as he stood upon the waves, his

fellow sinners in the ship could not save him : unseen spirits might have beheld his danger, but good angels know the bliss of acting only by Divine commission, and Jesus, the living Redeemer, the source and fountain of life, could alone take him by the hand, and save him.

We are by nature sinners, fallen so exceedingly low, that if there were not a Mediator, who is equal with the Father in every attribute, to approach him on the behalf of man, and to succeed, all would be lost for ever ; spiritual death in sin would be succeeded by everlasting death. Death is powerless, nor can its victim raise itself to life : nor can man approach Jehovah : the living Mediator can alone meet the Father, as the sinner's friend. And this Redeemer, by the light of his Spirit on his word, is able to effect a resurrection of your souls unto God, to raise you from the spiritual death in which you lie by nature.

Fellow sinners, mark the immortality of the Redeemer, in the eternal purpose to redeem. It is written of him, "I was set up from everlasting, —rejoicing in the habitable part of his earth ; and my delights were with the sons of men," Prov. viii. 23, 31. And again, "I have loved thee with an everlasting love : therefore with lovingkindness have I drawn thee," Jer. xxxi. 3. Because his Redeemer ever liveth, the Christian is assured of continued protection and guidance in the path of life ; having forsaken the paths of hypocrisy, injustice, drunkenness, sabbath-breaking, gaming, lying, idleness, violence, and folly, he looks to his living Redeemer for grace to persevere in holiness, and hence he rests on the

Divine promise in every temptation, "My Father which gave them me is greater than all, and no man is able to pluck them out of my Father's hand." He is a present refuge in the storms of life, and an eternal friend. If Jesus were not ever living, with the infinite circle of his own boundless eternity ever present to his omniscient view, and beholding that on which we look back in the eye of our minds, he would not be "the Lamb slain from before the foundation of the world." Because he ever liveth, from the event of the fall of man, to his first advent, he has continually been disclosing himself to his servants by promises, types, prophecies, visions, and by other manifestations. "Abraham desired to see his day; he saw it, and was glad." In vision, Isaiah beheld him with dyed garments, with his human nature stained with atoning blood. And Job beheld him with the faith which he ever lives to communicate, which now rejoices my poor heart, and enables me to use his words as my own in expressing them to you, "I know that my Redeemer liveth." When the day arrived which "prophets and righteous men desired to see, but saw not," the day of his first advent, Jesus was ready to undertake the promised work, and said, "Lo! I come to do thy will, O God;" for he ever liveth! Then did the immortal Godhead unite himself with human nature, and become the Mediator between God and man, as well as the compassionate friend and brother of our nature; he became the companion of men, to breathe the same air, to abide in the same world, to eat and drink with them, and as a servant of Jehovah, to be subject

to his law, and obey it *for them*. But as the living Redeemer, who remembered the engagements of the everlasting covenant, which he was then fulfilling, and which, to his omniscient view, was seen as accomplished, he spake with the Father as his equal even on earth, as the God of all power, as the disposer of eternal salvation. "O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me. And I have declared unto them thy name, and will declare it: that the love wherewith thou hast loved me may be in them, and I in them."

But, my friends, as my departure from this world is the occasion of this sermon being prepared for you, and the happiness of my departure rests on the death of a living Redeemer, let us contemplate his immortality, even in his death; when wicked men and devils took his life, and thus were guilty of that crime. He *gave* his soul unto death *by his own power*, and by his omnipotent power he rose again. "He hath life in himself." How different was his death to that of a mere man: he was forsaken of God, and yet he departed with mighty power, performing the will and the word of God, praying for mercy on his murderers, yea, extending it to a dying malefactor, and omnipotently yielding up his spirit to the Father. Mark the immense difference between this death and every other. Good men are not forsaken of God as was our Sin-bearer; they possess no strength of their own for the trial as he possessed; but *his* strength sustains *them*! And bad men die as they live, sinning against him: no communication takes

place between God and their souls, for they are strangers to him ; they do not die in the act of love to his word, and his will, but they fall as "cumberers of the ground," cut off by Divine justice.

"I know that my Redeemer liveth :" for after having descended into the grave, he arose, he resumed his human body, the vesture which was dipped in blood, in which he ascended to heaven, where "he ever liveth to make intercession for us ;" and the eternity of the believer's glory above is founded on the knowledge, that his Redeemer liveth. Hence his body rests in the grave, in the certain hope of a joyful resurrection, and his unfettered spirit rises to God who gave it.

II. The text refers to the second coming of the Lord Jesus Christ : "I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth." The second advent of the blessed Saviour will infinitely express his glorious immortality. The high glories of the Godhead will not then be concealed from human view, as they were when the Lord became a babe in Bethlehem, was a man of sorrows, and numbered with the transgressors. But, "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory : and before him shall be gathered all nations :" then the Lord will welcome none but those servants who are found watching, and who are in the paths of righteousness, ready to meet him.

For what purpose, my friends, do you think the Redeemer will again leave the courts of heaven, and stand in the latter day upon the earth ? Not to be again "despised and rejected of men, but to

"judge the quick and the dead : " not to witness the violation of his law, and the contempt of his gospel, over which his vengeance now seems to slumber ; but " to gather the wheat into his garner, and to burn the chaff with unquenchable fire." Say not in your heart, I may escape his eye among so many millions : can you elude Omniscience ? Every sin you have committed will then be brought to light. You sin, and forget it, but God remembers it, and you will be judged according to your " deeds done in the body, whether they be good or evil." Let me entreat you, on this solemn occasion, to listen to one speaking from another world, as far as it be lawful : for with the book of God before you, you possess every thing you need. Yet, as I shall have passed the narrow bounds of time, and entered on a blessed eternity, when this sermon is read to you, the consideration may excite your attention to these important truths, with peculiar power. " I know that my Redeemer liveth, and that he shall stand in the latter day upon the earth ; " and each one of you must meet him, for it is written, " Every eye shall see him, and they also which pierced him." What are the works on which you trust for support and justification, on the appearance of your Judge ? If you be not resting on the work of redemption, which was finished on the cross by him, for all the " elect people of God ; " and, as the evidence of this your faith, if you are not living a life of holiness ; you are not ready to meet him, for you are now dead in sin, and not living branches of the living vine, bringing forth fruit to his glory. But you are not left as are the fallen angels : behold the living Redeemer ! do you feel your burden ? are you athirst

for mercy ? hearken then to his own blessed invitation ; “ The Spirit and the bride say, Come ; and let him that heareth say, Come ; and let him that is athirst, come ; and whosoever will, let him take of the water of life freely.”

To reflect on my removal, may help you to consider the uncertainty of your own life. How lately we united together in worship to God below ; but now, I serve him above, and ere another Lord’s day some of you may have to meet your God. “ Be ye, then, also ready : for in such an hour as ye think not, the Son of man cometh.”

This, the Redeemer’s second advent, my friends, will be his last upon earth. Sinners are informed of it, yet they heed not the most important information respecting their eternal interests ; they disregard the kindest warnings ; they defy the most tremendous threatenings, and they behold the judgments of God unmoved. Such is human nature : it is thus in you, and such it was in me ; but I found mercy, and why should not you ? for, “ I know that my Redeemer liveth ! ”—Through him alone I found acceptance with the Father ; he clothed me with the garments of salvation, and brought me to my Father’s home. And I set these truths before you, entirely resting on his mercy, his goodness, and power to apply them to your hearts savingly ; so that any of you who have heard me speak of sin and holiness, of heaven and hell, of death and judgment, before my removal from you, yet did not profit, may, by the Divine blessing, profit now. Then will you say of me, She being dead, yet speaketh ; for I do not invite you to an untasted banquet : I have lived upon

the gospel of mercy, the "feast of fat things, full of marrow, of wine on the lees well refined." I do not ask you to lean on an arm of untried power, for by it, my soul was raised from death unto life; it supported me in the hour of nature's dissolution, and led me into the presence of the King of kings. I do not recommend you to one whose friendship is of uncertain duration, who would embrace you with love to-day, and forsake you in eternity; for his "love is strong as death." I have known its faithfulness. He forsook me not: his friendship survived all my sins, frailties, and wanderings below; and did not then expire, for it exists in eternity. "He ever liveth."

The gratitude which I feel towards my Redeemer for my own salvation, and the affectionate regard which I have long felt towards your souls, disposes me to speak to you thus faithfully, and to desire most earnestly, that his blessed attributes may be glorified in your eternal redemption by him.

III.—The text before us mentions the dissolution of the body, and its resurrection.

"Though after my skin worms destroy this body, yet in my flesh shall I see God." You know that "by man (that is, by Adam) came death, and by man also (by Jesus Christ our incarnate God) came the resurrection of the dead." At the second advent of the Redeemer, "all that are in their graves shall hear his voice, and shall come forth: they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation."

The dissolution of the body, and its resurrection,

are truths which are received by the believing sinner with joyful satisfaction. The sin which led Eve to listen to the serpent, and to take the forbidden fruit, is found in us : the sin which crucified the Lord of life and glory, attaches itself to our body ; it is the polluted instrument which acts against God, by which our souls have meditated evil, our tongues used deceit, our feet followed mischief, our eyes feasted on vanity, our hands wrought wickedness, and our bodies have been defiled with their own sins and the sin of our souls. And oh ! my friends, on becoming savingly acquainted with these truths, how thankful will you feel in being assured, that at the end of your days here, the Redeemer will take your spirit to himself, and plant the natural body in the ground, as the seed which shall be raised incorruptible and glorious, then to partake of his own immortality through the ever revolving ages of eternal joy, and praise, and blessedness. Such is the unfailing promise, " Because I live, ye shall live also."

The dissolution of the body is desirable, for, in its present condition, it cannot see God. Here, by reason of sin, we cannot serve God perfectly : the happiest moments I have ever known below were, in serving him with you ; but to serve him in heaven is happier. By reason of the weight and burden of the sin which attaches itself to our mortal body, how welcome is the day of liberty, the moment when the imprisoned soul ascends to its eternal rest ! Even here, there is " joy and peace in believing ;" but to be delivered from sin is its completion and perfection. " To depart, and to be with Christ, is far better." The con-

sideration of the dissolution of the body, and its resurrection, is delightful to the Christian: he longs for heaven; and "flesh and blood cannot enter the kingdom" above; death and life, ruin and perfection, sin and holiness, cannot harmonize: hence, how grateful, how welcome are these doctrines!

Our bodies are dear to us, "for what man ever yet hated his own flesh, but nourished and cherished it?" Do we not love our bodies? are we not grieved when our limbs are injured, and when they are overtaken with pain? nay, the Lord himself does not hate the bodies of his servants, for he redeems them from their pollution, he loves the vessels of mercy, and separates the body from the soul for a season, in order to cleanse it from its defilement, and fit it for the paradise above. In this precious belief, "Joseph gave commandment concerning his bones;" and "we which have the first-fruits of the Spirit—groan within ourselves, waiting for the redemption of our body."

The worldly man has no conception of the joy which this blessed text brings to the heart of the Christian: "Though after my skin worms destroy this body, yet in my flesh shall I see God." The faithful servant shall behold his Lord in the palaces of eternal glory! the grateful captive shall see his gracious Deliverer! the church of Jesus shall behold the Bridegroom! "For this corruptible must put on incorruption, and this mortal must put on immortality."

IV.—Let me invite your attention to the soundness of Divine knowledge: "I *know* that my

Redeemer liveth." How different is this knowledge to that which, whilst it takes the name of wisdom, is the most dangerous ignorance, which, the apostle saith, "puffeth up," and elevates human pride.

This best of all knowledge rests on the promise of grace and mercy in Jesus Christ, applied to the sinner's heart by the Holy Spirit, and confirmed by corresponding effects: hence the true Christian can say with deep humility and gratitude, "I know that my Redeemer liveth, and that he shall stand in the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God." It was his omnipotent voice which awakened my soul from spiritual death, to a sense of my sin and danger by nature: he instructed me to take refuge in the gospel, from the curse of the law which was suspended over me; and "*I know* that my Redeemer liveth."

In contemplating this beautiful passage of holy writ, and describing the excellency of the knowledge of which I am now speaking, why should I hesitate, on this solemn occasion, to affirm to you, my friends, that all I knew of happiness below, and the bliss of heaven, is comprehended in the knowledge of my Divine Redeemer! I know that he liveth, by the goodness which I have experienced from him since being called into his happy service, and adopted into his family. My departures from him in thought, even when employed in my first duties, and in the enjoyment of my happiest and dearest privileges, have ever been followed by pardoning mercy, and the

application of his precious blood to my conscience. In my long-continued labours with you, which afforded me so much satisfaction, how sincerely have I mourned before Him in secret, the imperfections which stained those performances ; but they were *all forgiven*, and “ I know in whom I have believed.”

My knowledge of my Redeemer has also been confirmed, when he taught me to care for you. Sinner as I was, the Lord instructed me to pray, not only for myself, but for others. Selfish and unkind as my nature was, there were instances in which the knowledge of him led me to serve others : hence I address you from my own experience of the religion which is devoutly excellent, and assure you that it is not “ a cunningly devised fable.”

This knowledge, which in me is now perfected, was imparted by the Spirit of God and his word, and confirmed in time by many years of experience. It is clear and satisfactory to the conscience, for the knowledge of God in Jesus Christ is Divine illumination, as it is written, “ In thy light we see light.”

The believer, when accustomed to behold by faith “ the King in his beauty,” does not find his attention constantly diverted by the follies which delude the world. When the knowledge of Jesus Christ, in all his glorious attributes, and in his mediatorial character and offices, is possessed, what more can the soul desire ? In its best moments, nothing ; for it is satisfied.

Being delivered by the Redeemer from his former tyrant, Satan, he enjoys glorious liberty :

love binds him to his heavenly Master, and with the heart he will not obey another, for "ye cannot serve God and mammon." With heaven before him, and "Jesus in the midst of the throne," what on earth can charm him, what delusion seduce his heart? Such, my friends, is the soundness of Divine knowledge, and it is confirmed by such effects as I have described, in those who possess it.

The Christian has much to contend against, much to conquer—ignorance, unbelief, hardness of heart, yea, "a body of sin and death:" and nothing but the knowledge of Jesus Christ and him crucified, is able to produce one good thought, or to overcome an evil one. "A corrupt tree cannot bring forth good fruit."

And now, my friends, I speak to you under very different circumstances to those in which I ever addressed you before; now I know by sight the reality of the truth, which I have so long been accustomed to express to you by faith. At the close of former discourses prepared for you, I have often said to this effect, "What improvement shall *we* make of these truths?" but *my* day of improvement in the world of time is expired, and *you* alone are called upon to embrace that benefit. I am become an inhabitant of eternity, with my ever-living Redeemer; yet hearken to this my last exhortation—"Prepare to meet your God." You ever heard me with kind attention, when I was your fellow worshipper. I repeat it now: verily there is but a step between you, and the eternity which I have entered; and if you die in your sins, no refuge will then be set

before you. May you turn from every sin, from every false and unscriptural hope, for it is written, "None of them can by any means redeem his brother, or give to God a ransom for him." May this be the appointed moment for your spiritual resurrection: may eternal Mercy now say—"Come from the four winds, O breath, and breathe upon these slain, that they may live."

Then shall the sound and saving knowledge of Jesus Christ in you be confirmed in your own experience, and before the church and the world, by the holiness of your lives. Then, whatever trials you may be called to endure, they will be employed for the establishment of your knowledge of him whilst on earth, and preparation for a heavenly state commensurate with the immortality of Jesus. "His name shall endure for ever; his name shall be continued as long as the sun."

Farewell. May we meet in heaven, and proclaim with grateful and adoring joy, to all eternity, "I know that my Redeemer liveth."

Written on Sunday, June 10th, 1832.

S. MARTIN.

EXTRACTS

FROM

LETTERS AND PRISON BOOKS.

EXTRACTS from letters, written during the last five months of Sarah Martin's life, exemplifying her state of mind under great bodily pain and suffering.

MY DEAR —,

I thank you for kindly sending me the parcel. I hope you are yourself better in health : as for myself, my blessings, or rather the blessed Giver, is so all-sufficient, and abundant in goodness, love, and faithfulness, that I am at a loss for expression ; suffice it to say, " He doeth all things well." As for my poor body, I am under the medical care of Mr. — : I have already, by the blessing of God, strong proof of great benefit, although, beyond being at the gaol in the middle of the day, I am generally lying down. This morning I was too ill to sit up, hence you had no answer. Oh ! how happy, how peaceful it is to rest in the love of Jesus, in the bosom of blessedness, in the enjoyment of the Father's love, in the Son and the Spirit's light ! Nothing else, nothing else can satisfy ; self is horrible, it is frightful. I go to the gaol with great pleasure, and eat the bread of life when with them [the prisoners] ; were this not granted, he would not forsake his purposes of mercy, either to me or to

them. Oh, how happy it is to be in his blessed hands ! for then outward circumstances lose their importance ; the care of outward things is his, not ours.

MY DEAR —,

Your kind supply for my temporal comfort met me last evening, and what can I say ? the sense of your kindness is sweet, very sweet : in love to Him who first loved us, you do it ; “ the love of Christ constraineth you ; ” take the comfort of His own blessed and gracious acknowledgment, “ Inasmuch as ye have done it to one of the least of these my brethren, ye have done it unto me.” Thus receiving the temporal blessings of my Lord and Saviour, they have a worth beyond themselves abstractedly, because the Lord careth for the body. Can it be doubted, when the apostle, adverting to it as a reason against sin in believers, asks, “ What, know ye not that your body is the temple of the Holy Ghost which is in you ? ” Yes, even these poor corruptible bodies are “ an habitation of God through the Spirit : ” and the whole person, body, soul, and spirit, are the Lord’s ; “ ye are not your own, ye are bought with a price.” Oh for more grace, more light, and love ! oh to be more unfettered from all that stands between the soul and Jesus, and the Father, and the Spirit, that the goodness of my Father to my poor frail body may be rescued from the cold ingratitude of living at a distance from him ! I am shocked at what a formalist in myself I am. To rise above, to reign over self, is the privilege to be enjoyed, according to the words, “ risen with

Christ," "to him that overcometh." What a Saviour we have, altogether lovely! He is precious; "all in all."

MY VERY DEAR —,

How sincerely I thank you for your kind and affectionate note, and I shall be glad if you will give me another. How long it may please our gracious God to keep me apart, cannot at present be judged. I was not so well yesterday and the day before; to-day I have been very ill indeed. I just sit up on the sofa with my back supported, and am already overcome. But, my dear friend, all this tells what the Lord had taught you before, that the Spirit of God never leaves his children alone: oh no, I feel no loneliness in his blessed presence; the time seems quite short. I find the Lord deprives affliction of all power to afflict the soul; and I joyfully agree with you when you say, "Never mind a little pain," etc. I could not conscientiously keep your eggs, for this reason, it would have been encroaching on your kindness, as I had a good stock, and did not know then but I might have been from home. I am, however, by no means likely to be able to leave home at present; therefore, as I know it gives you pleasure to administer to me, for your Saviour's sake, in love, should you feel inclined to try me again, you may not have the same chance of having them returned.

MY DEAR FRIEND,

After pain and restlessness until two o'clock this morning, I had again, after my draught, a

long sweet sleep, and early in the beautiful breaking of the day, I felt refreshed by imagining myself in the midst of a fine field. Our blessed Redeemer was often walking, with his disciples, through the corn-fields, and they plucked the ears of corn: a most merciful Saviour he was in this world, his own world, the work of his hands, ever illustrating eternal truth by its beautiful natural figures.

I have not yet replied to what you have said by note and word, to remove pecuniary care from my mind, should my illness be long protracted. I think what you said amounted to this: were I compelled to break in upon the principal, on being restored again, my friends would make it up to me. Now if you mean, make it up, fill up the break with any money, that plan will not accord with my mind. How trifling, on the one hand, will be the difference in my income before the breach, and after: besides, the right principle before God, after affliction, must be humility, and to conform to one's means. Should it be that those means will not meet necessary support, I will tell you the way of meeting all this, and a good way too: make me presents in the shape of a nice loaf at one time, and a little cheese at another; this is the delightful plan on which my friends' bounty may best act. A bold beggar, am I not? but, my beloved one, there can be no harm in speaking freely, and very freely to you. Not that I am likely to survive for all this, but it answers what you have said. God bless you: I hope to hear from you to-day, and have my nosegay and apricots. Ever yours, S. MARTIN.

MY BELOVED FRIEND,

I have been watching all this day for recovery between paroxysms of pain, and for power, with elbows supported, to write a few words to you. I am so slow a scholar in the school of love and mercy, that my dear Redeemer cannot allow me to go home yet, but He will soon "perfect that which concerneth me."

Stopped by pain, after two vain attempts, I try again to say, my sin has been this : all sense as to my own suffering, but how forgetful of Him my adorable Jesus, who supports, and loves, and chastises me, of him who was the Man of sorrows ! In pain to-day, these words came from heaven to my soul, "Behold the Lamb of God, which taketh away the sin of the world." "Yes, my Father," I replied, "I do behold the Lamb." How kind ! the Father pities, the Spirit testifies, Jesus is with me, in me, "the hope of glory."

Oh ! how shockingly have I forgotten Calvary, the vinegar and the gall, the mockery, and the agonies of Gethsemane ! My beloved —, may He give you to dwell more on the person, the mediatorial person, of our incarnate God. Oh, the beauty of his spotless righteousness ! A spotless robe, and the blood, the precious blood, the peace-making blood !

Last night was passed in continued pain, forbidding sleep, mocking at anodynes ; one paroxysm scarcely passed without being succeeded by another. At about eight o'clock this morning, in a most gracious and tender manner, the Lord visited me by comparative ease, and I have had a

most favourable day. Oh taste and see how good the Lord is! How Jesus suffered in the wilderness! I am surrounded by Christian love, and every choice and tender comfort, and prayed for by His dear children, and He answers their prayers. With parting love to all yours.

MY BELOVED ONE,

By reason of great increase of disease, my sufferings were last night greater, to me, a poor weak one, very great! Yet wonderful to tell, a pitying Saviour, towards the dawn of morning, gave a blessing on the laudanum, and the pain was soothed. Read that sweet, sweet Psalm cxvi. Oh how I love the Psalms, and Solomon's Song, the last chapter of the Book of Revelation, and the Gospels. And how I cling to all I can remember in our blessed Father's word about correction, suffering, affliction, chastisement: it is the path-way to glory, and was trodden by the Man of sorrows. I was much struck just now with the thought of being in the hand of the Lamb! will a Lamb hurt? and the Lamb of God? oh no; the Lamb is Jesus! He was slain for us, for you, my dearest —, for me; think of this, treasure these words in your soul: may the Spirit of God, day by day, give you the sweet recollection. You are in the hands of the Lamb; you are his, the Father's gift, his purchase by his blood, sealed by the Holy Spirit. Give, day by day, all you love into his care, and tender and wise keeping.

I may probably be here a few days longer, perhaps more; he will not receive me home without

meetness, whatever it may cost him, my glorified Head, to see me, one of his members, suffer ; for in all my afflictions he is afflicted. Whatever it may cost me for a moment, " he will perfect that which concerneth me." Yea, I rejoice to be in such safe hands : he is not a parent who fails in love and faithfulness, even when great correction is called for. God bless you, and your dear husband, and children, and household : so prays your affectionately,

S. MARTIN.

Her own words fully prove that, though the outward man was perishing, the inward man was renewed day by day ; and heavily as the agony of pain pressed upon her, she counted it a light affliction, reckoning, " that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." Most striking was the constant flow of thanksgiving and love ; throughout her illness there never appeared any murmuring or repining ! her energetic mind, her almost restless anxiety to work in the vineyard, were all brought into a quiet, submissive waiting upon her Master's will. " It is the Lord, let him do what seemeth him good." The tone of her mind is shown by a circumstance mentioned by one of the nurses, which occurred during a night of great suffering and pain. Miss Martin begged the nurse to read to her ; she could hardly speak from exhaustion, but upon the question being put, " What shall I read ?" the emphatic answer was, " praise." In an earlier stage of her illness, when she was able to see friends, (after

the season of perfect quiet which had been prescribed,) Miss Martin was feelingly describing to a lady the support, the comfort, and the peace which she enjoyed, with the vivid anticipation of the joys of heaven, the rest prepared for the people of God ; her friend said, "Is it always permitted you to have this peace ? Are there no clouds ? for sometimes it pleases God to hide his face, even from his own children." Unless witnessed, the energy of her tone and gesture is not to be conceived, in quickly answering, "Oh no, my dear, he never hides his face ; it is our sins which form the cloud between us and him ; he is all love, all light ; 'with him there is no variable-ness, neither shadow of turning ;' my precious Saviour, my Beloved is always nigh ; I can testify of his tender supporting love ; I have in health spoken of it to others, but till now, I have never half experienced its fulness."

The exaltation of Christ as the full, perfect, and sufficient sacrifice, and oblation, "once offered for the sins of the world," was her favourite theme ; she could not bear a breath which detracted from the "fulness" that is in Christ, as "the fountain opened for sin and for uncleanness." In her instruction to the prisoners and others, she manifested her entire persuasion, that the only effective way of speaking to them was, to throw wide open the door of reconciliation of sinners to God, through Him "who was made sin for us,—that we might be made the righteousness of God in him." The scripturalness of her character was remarkable ; the Bible was read through four times in the year ; not only read, but diligently searched :

truly her delight was in the law of the Lord, and in his law did she meditate day and night. "I sat down under his shadow with great delight, and his fruit was sweet to my taste:" "The law of thy mouth is better unto me than thousands of gold and silver," are the texts which form the motto of her Scripture Book.

When books of a devotional character have been mentioned, and she has been asked if she has read them, her answer was to this effect; "I have but little time to read, and I have so many to feed, that unless I go to the store-house for supply, I should have nothing to give; I keep to the Bible almost exclusively, where are laid up treasures of knowledge, and there I find an ample supply for every demand;" it was the lamp to her feet, and the light to her path, and to its golden treasury she directed all. To one who complained, "I make no progress in my Christian course," she replied, "Take your Bible on your knees, *PLOUGH into it*, and you will not stand still." It appears to have been her plan to keep what is entitled "A Scripture Place-book, for Daily Use," in which she wrote down her own views and impressions of texts in the passages of Scripture she read. A few extracts from it will show, that the Bible was truly her way-book, her directory, on every occasion of difficulty and doubt; and that she found it "profitable for doctrine, for reproof, for correction, for instruction in righteousness." Where there is so much that is valuable, it is difficult to choose, and want of space prevents so full a selection as is desired.

"Beginning at Moses and all the prophets, He

expounded unto them in all the Scriptures the things concerning himself."

How condescending, how kind, how gracious was this !—Lord, behold my heart, fain would I embrace the encouragement it presents for me to apply for the like blessing.

Open my understanding, I beseech thee, every time I take thy book, to understand it ; there let me read the mind and will of God. Behold, "how great is his goodness, and how great is his beauty!" Let me be conformed to thee in spirit, and let the holy fruits of this true faith abound in my life, an hundred fold, I beseech thee.

"Meditate upon these things ; give thyself wholly to them ; that thy profiting may appear to all," 1 Timothy iv. 15. How greatly do I desire to observe and practise this exhortation ! May I take heed unto myself, and to the doctrine, and continue in it ; then may I claim this excellent promise, "In doing this, thou shalt both save thyself, and them that hear thee." Surely I shall, by thy grace, study thy word more, meditate upon it more, and seek more abstraction of thought from all else : may I have less eye and ear for all earthly things, and be far more alive to thee, and all that thou hast revealed of thyself.

Prayer for especial grace, and qualifications, for a great work.

"Gracious God, I would beseech thee by thy power sent forth into my soul, to cast forth all my pride, vanity, self-conceit, and self-dependence, and to give me a meek and lowly spirit,

according to the exhortation, 'let each esteem other better than themselves.' A great work, a wide field, a conspicuous place in the vineyard, are before me : the distinct compartments in that work require the love of Christ constraining me, that I may die daily to sin, and live to him who died for me. Thou alone canst impel me, by the spiritual sight of thine own loveliness, to cast off iniquity, to deny myself, to take up my cross and follow thee : I beseech thee to bless me thus, this day at the gaol ; this evening at the school ; give me faith, love, knowledge, zeal, and grace sufficient, much grace to declare the whole counsel of God. Holy Spirit, thus work in and by me ! glorify Jesus, glorify the Father, and glorify thyself, by devoting me and keeping me to thyself, and for thy service, and by thy truth declared by me, magnify Thyself in convincing the judgment, enlightening the understanding, and inclining the affections of my flock to thyself. Furthermore, O Lord ! hear these my prayers, indited by thine own pen, and applied to my case ! 'Oh send out thy light and thy truth : let them lead me ; let them bring me unto thy holy hill, and to thy tabernacles.' 'Order my steps in thy word : and let not any iniquity have dominion over me.'"

[God had given her a deep knowledge of her heart, and we find her here deploring its sinfulness, and the infirmities of temper, which cleaved to her.]

"'He heareth the prayer of the righteous.' Thou, O Lord, seest the prayer of my heart respecting the circumstances of this day : oh, blot

out my sins of temper, of unkindness, of ingratitude, of impatience ! oh, forgive, forgive, I beseech thee ! The foe is powerful, my corrupt nature is on the side of the enemy. Oh that I had returned good for evil, and love and gratitude for good ! Forbid, I pray thee, any evil to others from what I have said, for when I reproved the sinner I did it not in love, but in the feeling of human vexation, and of human anger : I did not love the sinner, but felt great dislike, yea, aversion to him. Have pity on the lost and guilty one : teach him to pray, and whilst I try thine infinite forbearance, as I do, give me the grace of patience and forbearance to others, I beseech thee, most gracious God, Father, Son, and Spirit !

“ ‘Whatsoever ye shall ask the Father in my name, he will give it you.’ Thou wilt not deceive me ; thou art the Truth ; I will seek the Father in thy name ; thou art his beloved Son, in whose person, and in whose work, He is well pleased. Almighty Father, look upon the face of thine Anointed, teach me to ask according to thy will, according to thy holy purposes : assimilate my will and my affections to thee, and hear my prayer. Sanctify to my soul all the wonderful blessings of this day. Bless my dear fellow creatures, in whose hearts thou hast given so much kindness towards me. Bless and give saving effect to those truths which, in the name of Jesus, I have spoken to the prisoners : have pity ! oh, have pity on the two Jews ! Eternal Spirit ! breathe on these slain ones, and bid them arise and follow thee ! Thou didst hear what I spoke in thy name to the

poor Jew, and what were his replies: the Testament is in his hands; let not the precious treasure still be slighted, still despised: open the eyes of his understanding; give him a glimpse of the King in his beauty; oh, allure him to thyself! Save me from the malice of the foe, of the persecutor. I thank thee for thy support to-day, for I was strong in the Lord; yea, thou art my strength. Thanks be to thee for the bountiful supply, for the help of others: guide me in the conscientious disposal of it for thy glory.

“And now, O my covenant God, sanctify me through thy truth; continually acknowledge me as thine own. Bless the dear family to whom thou in thy kind providence hast introduced me this day, and let lasting and incomparable blessings attend the circumstance, for thy dear name’s sake. *Amen.*”

In the memoir, a notice is given of her different channels of benevolence, and the manner in which the funds were expended: “The Female Prisoners’ Employment;” “Employment for the Destitute;” an account is also opened, “Donations for general purposes;” each has its distinct and appropriate detail, and it is only on a review of the books, that any adequate idea can be formed of the immense time that each separate charity must have occupied; the account books show every item most accurately put down; nothing can exceed the minuteness in accounting for expenditure; not a shilling spent either for herself

or others, but is stated. The friend, upon whom the charge rested to settle matters after her death, inquired, "Are there no little bills?" the reply was, "Little bills, madam! oh no; I suppose Miss Martin never had such a thing as a bill." It is remembered she often spoke of the great duty of following the apostolic injunction, "Owe no man any thing, but to love one another." As to the appropriation of the money connected with the charities, there is abundant record, but the labour attending the disbursement is not so easy to appreciate, as so much was involved in the employment for the prisoners, for instance, in the purchase of material, and preparing it. She has been known frequently after a day of toil, and an evening of writing to record the day's work and expenditure, to stand cutting out work until past midnight, or in preparing the copy books for her pupils in the gaol the next day; the latter was a constantly recurring occupation, as she found it necessary to allow only two sheets of paper at a time, that she might the more easily detect any abstraction from the copy book. The employment for the destitute was wider in its demands, and the labour attached to it less concentrated. The book entitled "Liberated Prisoners," tells the tale of her indefatigable and persevering energy, and her self-denying benevolence towards her fellow creatures. The prisoners when liberated, in many cases, were far from being off her hands; for if there appeared the smallest promise of reformation, she sought to cherish it, by keeping the individual in sight; she would follow

them to their homes, surprise them at their work, seek out a respectable lodging for the houseless, or for those whose home was a hotbed for crime ; she would entreat a master to admit a servant to his former employment, and persuade others to make trial of some delinquent of whom she thought well : the juvenile offenders were presented to the superintendents of Sunday schools for admission, and the regularity of their attendance inquired into ; she would write to the distant parents of a liberated prisoner, to beg them to receive the returning prodigal, and encouragement was given to the sailor to call upon her on his return from the voyage. These are some of the particulars of the labours of twenty-four years, not executed by a committee, but by an individual, and she by no means of a robust constitution ; and during the greater part of the time working with her hands for her daily bread. The bodily labour was great, but the mental strain was much greater. The disappointment, the bitter disappointment which so often followed her highest hopes, did its work on the outward frame ; although it had no effect in the way of discouragement ; her great business and object was to do God's will ; and her faith in him " that confirmeth the word of his servant, and performeth the counsel of his messengers," gave her full encouragement that the seed sown should prosper, that the increase would be given, although the appearing might be long in coming.

The "Every-day Book" proves that she was allowed to see some fruit of her labours : a leaf of this book will best explain its plan and contents.

May 16.

Skinner. Psalm 119, 1 verse

Beams. John 7, 1 verse.

Whitby. Matt. 5, 1 verse.

Doyle. Matt. 20, 2 verses.

Turner. John 15, 14 verses. Hymn 3 verses.

Brown. Isaiah 51, 4 verses. Hymn 3 verses.

Bowlin. Matt. 8, 2 verses.

Howcrel. John 4, 4 verses.

General Observations.

It astonishes me to observe how strictly and constantly the prisoners labour to learn their verses from the Holy Scriptures, every day. Poor old S. takes uncommon pains to remember one every day. T., who, on April 21, could only attempt one, has for some time learned five regularly, and several of Watts's Divine Songs : since yesterday, he has learned fourteen, from John xv., perfectly. It is no less gratifying and wonderful to observe the success of H., who, with a defective memory, perseveres by constant study in furnishing his mind and memory with from two to five verses daily.

I was particularly pleased with the progress of B. ; and the youngest B. had learned perfectly the verse which, as he could not read it alone, I had commenced teaching him yesterday. But when I returned to R. H., a dull person, who has been committed four days, he said he had been so busy mending his clothes, that he had not had time. I entered on the subject, explaining its advantages, and on his acknowledging that as an ignorant and guilty creature he was not happy,

that he needed instruction, God's mercy, and to be reclaimed from a bad course, that he had better, knowing the thing to be right, give his mind to what I proposed, and not consult his inclination, but at once begin to store his mind with suitable portions from the Testament.

May 17 records, "This morning R. H. repeated three verses from Matt. viii."

Some extracts from the Every Day Book will show her opinion as to the advantage of hard labour in prisons, her manner of dealing with prisoners, etc.

December 29.—B., the vagrant, who was discharged on the 26th, and promised to leave the town, did not, but entered a shop and stole a pair of stockings, with the hope and intention of getting into our gaol, I have no doubt whatever.

Jan. 1.—B. seems quite happy : I should judge him to be familiar with prisons. He is very well behaved to me : when I reproved him for the crime which brought him here, and charged him with committing the theft immediately on his discharge, for the purpose of coming again, he did not deny it : were he separate from the rest, or at work on a tread-wheel, he might be less anxious to come. He is, I feel convinced, a dangerous companion for any less advanced in iniquity.

Jan. 30.—K., knowing I reproved R. for not leaving the town, immediately after his former discharge, when I went to-day observed, that B. declared on leaving the prison yesterday, he would instantly return to his own parish, and not be found in a prison any more. P. interrupted him by saying with an angry feeling, "You

must not talk of R. coming often to prison, I never come without finding you here." It seems quite clear, that where there are no means of separation, nor any hard work, whilst also for men doing nothing, they have more to eat than many have out of prison, and, at the same time, have the society and conversation they prefer, such persons are not likely to keep long out of our gaol.

A specimen of her manner of reasoning and dealing with the prisoners, may not be unacceptable.

Feb. 2.—I had been accustomed to allow the prisoners, in the middle of every day, to write a copy in my absence, with the view of filling up their time. On Friday, in consequence of a note being sent over to the female prisoners' ward, the governor, to prevent the improper use of pen and ink, took both away, with their books also. Since that day, not a single prisoner has learned any lessons. On leaving after reading with them to-day, I asked why it was that all had done so?—F. J. replied he wished to write, that would do him some good, the other would do none, so he would learn no more. I reasoned with him, but his reply was, "I am sure it will do me no good." I turned to the Bible as a standard to convince him. "As for that," said he, "I won't believe one word of it, it is all nonsense; victuals is what I want." "Yes," replied B., a poor ignorant creature, "victuals is what we want, and not to be put in here for nothing; we don't want religion, we want victuals." I then took pains to show, that religion,

which enforced justice, industry, etc., brought plenty ; and in the absence of its principles, there was want and destitution. I still referred to the Bible ; it was my standard, although F. J., in rejecting it, had none. F. J. said exultingly, "I have a right to think as I like." I replied, "If such be your thoughts, you have no right, viper-like, to cast forth the poison upon other people." It was remarkable, that when he spoke the most dangerous things, the others seconded him at the beginning of the contest ; not so at the end. I requested as a favour, an answer to one plain question : did they still wish me to visit them, or was it their wish that I should keep away ? if it were the latter, as I would never go where I was unwelcome knowingly, I would never enter the room again until they were gone. All but F. J. eagerly desired that I would still come, that they were quite sure I intended good to them, and hoped I would on no account leave them. I told them it was enough, I would visit them still. J. B. said, "Although I am bad, and have not followed them up, I am convinced that your views are right : " he acknowledged that what I taught from the Bible was true, and those who followed up such views were the best people. All agreed to this excepting F. J. : and at parting I said, "If any of you think proper to learn more from the Scriptures, I shall feel happy to hear you, except F. J. ; with his views I shall not hear any from him."

Feb. 3.—On entering the middle-room to-day, all received me in the most respectful and grateful manner ; all had learned a lesson from the Scrip-

tures to repeat, except F. J., and all, except him, read a verse in turn in general reading. As we read, I adverted to what had been said the day before : J. B., as spokesman, said, "What you said yesterday, madam, was satisfactory, it removed all doubts, you are in the right, you can have no motive but our good." F. J. did not speak once. One said there must be a Creator ; this opened the way for carrying forward the subject ; the Creator is good, his works are good ; man is not good, hence the need of a Redeemer. W. and all said I certainly meant for their good, and thought I was happy in it : yes, I said, and if the surface of one's mind be disturbed for a moment, my happiness in the work is not in human power, and you can no more touch that, than you can bring the sun from the firmament.

Feb. 6.—J. B., the vagrant before noticed, who committed a felony so soon after his former discharge, followed me to the gate to knock for the turnkey. He said, "I wish I had a home to go to, or a trade, but I have neither, and that is the reason I am here : I did it with the view to get out of the country : " "But," I observed, "it is bad getting out of the country under such circumstances : with a determination to do right, a way may appear ; I will talk with you again."

Feb. 10.—J. B. followed me to the gate to speak to me in behalf of F. J., who wished I would allow him to have some conversation with me apart from the rest ; also, that I would receive him again, he wished to retract all he had said against the Bible and religion. J. B. said, "F. J. thinks you were wrong in casting him off so

hastily, and, you will excuse me, madam, I think so too." J. B. said, "F. J. thinks some remarks I made on Sunday were entirely meant for him, which, however, were unpremeditated." I asked, "Do you frequently think me personally severe then?" "We do," he replied, "and the prisoners talk of it." "But if they feel offended at the moment, they feel the justice of it afterwards." "That," said he, "has been my own case, but I have done the same thing, and have been as bad as they." I went up to the room, and told F. J. I should be happy to receive him again, and he thanked me.

Feb. 11.—This day I afforded F. J. the opportunity he desired, of some private conversation with me, by asking him to take my Bible up to the gate. He said, he should be sorry to bring up his children with such views as he had expressed; that he had reflected, and felt that he had been wrong: he expected to be ridiculed by the other prisoners, but was determined to adopt a new line of conduct altogether. There was deep feeling, thoughtfulness, and strong earnestness of manner; he spoke highly of his wife: here I asked, "Do you love your wife?" "Oh yes, and my wife loves me." "And do you love your children?" "Oh yes, I love my children." "An were I or any other to say, I hate your wife, I hate your children, would you like it?" "No, I should not." "And yet you spoke against my God; and of this lovely book you said, 'It is all a pack of nonsense, I do not believe one word of it!'" F. J. acknowledged the application with much emotion. He said he had been accustomed

to sit from Sunday morning till Sunday night in a public house, but would attend a place of worship in future, which his wife had formerly advised in vain : he acknowledged that I was justified in leaving him, after his having spoken of the Bible and of God as he did.

Some further notice is made of F. J., and thus summed up in the *Liberated Prisoners' Book*.

July 1.—F. J. has called upon me, and of him I have the highest hope. He was tried and convicted for a felony, and sentenced to six months imprisonment : his previous character had been bad. At first he was quiet, and for a while I did not discover that he was a scorner of all things sacred. The circumstance which led to his discovery is written in the *Every-day Book*. After the date February 11, he seemed a new character, no longer close or sly on the one hand, nor presuming on the other ; but simple, honest, and open. The poor fellow has obtained no work ; his children are ill, and his excellent wife, whilst rejoicing at the change in her husband, is cast down by extreme poverty. I gave them an order for some flour.

October, 1837.—J. N., a donkey, 18s.

October 17.—N. has been in the gaol six months, for stealing deals out of the sea : he has a wife and four young children, and earned his living by fishing, selling fish, etc. The chief means of their support in winter, appears to have been that of selling fish in the villages, which was hung in hampers on each side of his donkey. During his imprisonment, his wife sold the donkey, as she could not afford to feed it, and wanted the money

for her own support ; they had a pig also, which she was obliged to sell to procure food for the family. The parish gave them a small allowance part of the time, up to the last fortnight of N.'s imprisonment, which was then withdrawn, as the officers thought his term of imprisonment was six lunar months, and they were calendar. Their distress was relieved by a three-penny loaf each day for that fortnight, at the end of which, they must all have gone to the workhouse, except some efficient means of support had been immediately adopted. After considerable attention to the matter, my conclusion was this ; I had better set about purchasing a suitable donkey, and let him load it with fish to sell along the villages, by which N. thinks he can honestly keep out of the workhouse.

Oct. 18.—N. came to speak to me this morning as I desired ; he was liberated yesterday ; he thought a donkey would save him and his family from the workhouse. I judged the thing worth the trial, and consulted where it would be best to seek one, as I was at liberty, in the hope that he would turn out well, to purchase a donkey at the expense of the magistrates ; which if it answered the purpose, and he used it well, would in the end be his own. His wife's relations at a village a few miles off, knew of one four years old, which had not been broken down by bad usage, for which the owner asked 1*l*. He offered to go and fetch the animal for me to look at, which I desired him to do, and as he had six persons to feed, and was earning nothing, I gave him one hundred herrings to sell on his way. N. came this evening

with the donkey and its owner ; it seemed a good animal, and I bought it for 18s., the least he would take ; he said he would not have sold it in Yarmouth, except where he thought it would be used well. N. sold his hundred herrings on the way, and said he got 1s. 3d. by them. He engages to lead the donkey to my residence frequently for me to see, and inform me of his success.

Oct. 19.—N. called this morning to say he had been as far as Little Ormesby, and sold a hundred and a half of herrings, and that no donkey can go better. Mr. F. has given him leave to cut some grass for it, off his ground.

March 12, is the last notice of this circumstance, "the donkey which I bought N., they have now, and value greatly."

July 24.—T. H. is under sentence of nine months' imprisonment, for having broken into an old lady's house, and stealing a quantity of plate. The house stands in a row, with a garden and stone yard in front, and a gate of entrance, which is locked at night. J. D. B., who was removed for transportation July 2, was in the same room and yard with T. H., when the latter was in prison a few months ago for an assault. It was then J. D. B. told the story of having been at work on the premises of Mrs. R., (he being a bricklayer,) and of having seen where the plate was kept. "I stole a spoon," said he, and described the house. This being remembered by T. H., induced him, with J. S., to effect the robbery almost immediately after his discharge. B. gave me this account in the presence of T. H., saying, "it was a bad thing for him to have met J. D. B."

T. H. confirmed the statement. Since I heard the above account, showing the contaminating influence of prisoners over each other, and its danger to the public, I have called on Mrs. R. for further confirmation: it is true that J. D. B. worked on her premises six years ago, and that a silver spoon was stolen.

Sept. 9.—The three boys who were discharged yesterday, were in the Bridewell with A.; he is now alone; when I was with him to-day, he said, "If those boys' fathers don't keep them from going together, they will do worse: one said, 'If my father won't give me a pair of shoes, I will try and pin a pair in the market on Saturday.'" They talked of going to Norwich: F. said he had an uncle in Lynn, it would be worth going there. Lynn gaol was a better gaol than this, and they meant to be in gaol in winter. This is only a specimen of contaminating influence: bad as they all three are, they make each other worse; and are all so poor, and ill-fed when out of prison, that their living in it is better.

Jan. 6.—The young boys have been very idle, upon the whole H. behaved best. T. says he does not like his book, he likes to play about; and they have all got the notion that they are not obliged to learn, or, to use their own words, "not forced to learn."

I wrote the above in the presence of the boys, and read it to them, informing them also, that they were not forced to learn, if they liked better to be locked up in the cell. I found they were unwilling to have what I had written exposed to

the governor ; and each boy began to blame another for preventing his being quiet and learning his lessons. One declared the other had stolen butter and half a cheese : another said, " You stole 10s. out of the woman's basket : " a third said, " You set me to steal her herrings. " After much had passed, I promised that as the governor must see my books, as they promised to be obedient and diligent for the future, I would try them another day, and if they followed me to the gate I would request the governor to come and hear what they had to say, and ask him to pass it over : they did so most eagerly.

Jan. 7.—This day, to the inquiry, " Are you all prepared for me ? " they replied, " Yes, yes. " I then showed them a handful of little books, such as " Short Stories, " with a picture on every page. " Oh, what beautiful books ! " they all exclaimed. I then said, " If you have learned your lessons well, I will read one or two of them. " H. said his lessons, and I put them down ; and each in succession ; I then read from the Testament about the blind man, (Mark x. 46,) and having found, by questioning each thoroughly, that they understood, or perhaps rather remembered it, proceeded to select a book. It was the History of Dick Wildgoose, showing that idleness leads to mischief and trouble. They all stretched their heads forward as I pointed with my pen to every picture, and made their own observations, which were full of interest to me.

Jan. 8.—The little boys knew their lessons to-day. After lessons, I read to them from the Testament, and the moment after, every eye was

directed to the little books, as I selected two, and read to them ; and as I read, I stopped after every sentence or two for them to talk about it. Happy should I be to teach these boys an hour every day for a few months, and have them separate the rest of the time. It might be asked, on reading the account I have given of the five boys, why did I suffer them thus to speak to each other in my presence ? and why did I not reprove them ? I suffered it awhile as an observer, as it presented a remarkable disclosure of character, such as can rarely be obtained from older persons, who are skilled in the concealment of each other's crimes, as well as their own. Not one of the boys acknowledged aught that was bad in himself, but, whilst ill-nature prevailed, one accused another, and the other in return told what his accuser did. I was pointing to a picture of a boy who was cruel to a donkey, in the little book I was reading, when one eagerly cried out, "That boy is cruel to donkeys ;" and the other in return attacked him. "I know one," said T., "who threw seven cats into the river from the bridge in one night." "That was your brother in the Bridewell," said H., tauntingly. "My brother ! my brother ! I dare say it was my brother indeed !" I then demanded to know who it was. "It was S., who was transported," said the boy. It was time then to dwell on the end of such a course, to warn and instruct them. S. here mentioned, was a poacher, and the following account is given of him, which shows the fearful progress of crime.

Jan. 7.—J. S. was convicted for felony Nov. 5, and sentenced to ten years' transportation. He

was once in prison before. I asked, "How long did you continue to go to the Sunday-school after your discharge?" "Three years, off and on." "Why did you leave it?" "I left off going when I became acquainted with young W., the apprentice to a shoemaker, who worked in a shop next door to my master's, Mr. —, the coach-maker. Sometimes I was absent half the day, then a whole day, till I forsook it quite. We bought a dog, and used to go poaching at night: we used to kill rabbits, hares, and partridges; sometimes we got as many as fetched 10s. or 12s. in one night, and even more. We always had money." "But how did you manage during the day; you could not be fit for work?" "Oh, no; I left my master's then: we used to sleep and lie about during the day at a public-house in Charlotte Street; there could not be a worse: we went to others also." "To the Prince of Wales?" "No; that was not quite so bad; it was more of a vagrant house." "How long did you live so here?" "About a month; our friends came after us, so we went to Norwich for six months, and did the same thing there. We used to kill eight or ten hares in one night, which we sold to one man for 2s. 6d. each, and he made what he could of them. We could not poach in the summer, so we went to London and shipped ourselves on board a barque. W. ran away. I went the voyage for 15s. a-month. When I came back here, I was just about going on a twelve months' voyage. A fortnight before this I got acquainted with C., and did what I am here for." "It is well you were stopped in your course."

‘Yes, for if I had gone on I might have been hanged.’ “Did you rob a house opposite the Victoria Arms?” “No, we went to those houses about the moat.” “Did you take the six silver spoons from C. the gardener?” “No; we took two spoons, a gown, a shawl, etc., from a house.” “Whose house?” “It was a gardener’s.” “Was it C.’s?” “I think it was.”

S. told me this quite spontaneously, and when alone. I do not think he would have acknowledged it so freely if others had been present.

Regret is expressed at the want of stated fixed employment for the prisoners; also illustrations appear of the good effects of even the light labour she could furnish them with.

Sept. 24.—The governor watches the prisoners in the old gaol-yard closely and strictly, but notwithstanding his energetic vigilance, he had the mortification to see increased contamination. The worst of the boys at this time are T., J., and P. All have been punished in the cell, and had their food restricted, but they care for nothing. It being impossible to place them beyond the hearing of the rest, when locked up alone, they talk loudly, and in profane language. When all are together, I have remarked their amusement to have been, when below so as to escape the observation of the governor, quarrelling and fighting among themselves, injuring the little books, one of which I lent daily to such as can at all read; trying also at something like gaming with pieces of cinder; but above all, their delight is in cruelty, in playing at poaching, and in killing flies. All discover much of ill-nature to each

other, as every one begins to tell something in revenge of another, on the moment of my appearance. No possible pains can succeed to prevent these evils, whilst they remain together unemployed.

Feb. 6.—The young boys in the Bridewell with the other prisoners, and J., P., and B. by themselves, in the new gaol-yard and day-room, are alike pleased with making patch-work. Of it they do not tire, but are every day asking for more pieces to sew together than I judge it well to give, for were it ceased to be made a favour of, they might no longer care for the employment; yet they value the thing because it tends to secure order and quietness, as well as because it teaches them to sew, so that they may be able to mend their clothes and make some. It is just as evident, these boys need some occupation here of another character, and of a less amusing nature, namely, peremptory, engaged, fixed hours of labour. The greater number of these boys are better fed than when out of prison; the cleanliness they are obliged to observe, and regular hours for sleep, if they are annoying at first, soon promote comfort; so that in the absence of occupation of a deterring kind, these boys may well be always full of spirits, just like school-boys on a playground. Surely the absence of such an advantage as I have alluded to, is as strongly evident as for men.

Feb. 21.—The boy B. is making patch-work for a quilt to cover a poor child, and when I was giving pieces to him and to H. P., W., a man, told me, the more work I gave them to do the

quieter they are, and then there was plenty of time to learn their lessons: the other men joined in the observation. Gladly, indeed, would I supply them with more; but, whilst it would be impossible to succeed as I do, otherwise than by making a favour of it, and giving them barely the number of pieces they ask for, to depart from this course would only be followed by their doing less, and that not well.

The Liberated Prisoners' Book gives the following detail:

T. E. was convicted for felony, and sentenced to six months' imprisonment. He was entirely taught in the prison; he laboured much with inferior capacity, until he was able to read easy lessons from the Testament. I saw him on the quay two days ago, laden with large open salt fish: he had then finished fishing for the season. He informed me he went off fishing the day after his discharge, which was the reason he had not called to speak to me. This morning he came with a new hat on, new blue slop, yellow silk handkerchief, and quite smart. I said, "You have been to the public-house." "Yes," he replied, "but not to drink; we have had our making-up dinner; the owners pay for it; I only took a little ale; I was forced to it." I said, "Ale is poison with you; I wish you would spare a little money for the savings'-bank." He replied, "I can't, for I bought my mother a gown and a pair of shoes; my sister a new gown and a hat; and my sister's child a new frock, for they are so poor; and I bought myself two such beautiful books; they cost 2s." "How foolish! why

not let me buy them for you ; what are they about ? ” “ I don't know ; may I bring them and show you ? and may I write you some copies on paper, to make you a present of, because you taught me ? ” I told him to bring the books, as I wished to see him again. His kind feeling towards his mother is right. The public-house was his ruin at first, and, with his want of firmness, much is to be feared.

Dec. 29.—R. H. called upon me this morning, I like the behaviour of the boy, he now wishes to go to sea. His parents seem to be steady, honest people ; they placed the boy as an apprentice to a rope-maker, he seemed fit for the business, but he would not settle to work : his parents found it impossible to keep him at home in the night, he would get out some way, and spend the time with others of the same habits.

Jan. 3.—I have provided R. H. with a pair of scales from the Liberated Prisoners' Fund, which cost 2*s.* 6*d.*, also with a pound and a half-pound weight which cost 10*d.*, and a basket which cost 1*s.*, to sell sprats ; I went also to a fish merchant's, and paid for a stone of red sprats for him.

Jan. 5.—R. H. called to inform me of his success ; he saved 9*d.* by the first stone ; he then bought a half-stone of sprats which he sold, and gave his mother the money. I shall see his mother soon, although I believe the boy is going on rightly.

Jan. 10.—R. H. has obtained work at a twine-spinner's, and is to have 2*d.* a skein the first week, and 2½*d.* the next : at this season he is to

sell sprats, being prevented from working by the weather.

Feb. 3.—This evening R. H. called to speak to me ; he has obtained regular employment in a rope-maker's yard. I allowed him to read a fellow prisoner's letter I had that day received : having done so he said, " It is a nice letter, I wish he could get some work ; when people come out of that place 'tis a hard matter ; thank God I have got work. L. and I made vows together that we would never do what was bad after we got out of prison, as we had done before."

Feb. 7.—R. H. is conducting himself so much to my satisfaction, that I desired him to bring the duplicate of a jacket and waistcoat which had been pawned, and went myself with him to P.'s to get them out, for which I paid 4s. 2½d. ; being aware that he stood in great need of them, without the means of procuring them for himself.

March 22.—W. R. was discharged, after being six months in gaol. He called upon me directly, expressed his determination to follow an honest course ; and whatever his difficulties might be, not to do wrong with the view of removing them. He has been convicted before, knows no trade, and although he has a home with his father, he is destitute of means of support. His father earned his living by making and selling peppermint balls. I ordered him a threepenny loaf a-day for seven days, whilst seeking work.

March 26.—W. R. came to inform me that he had entered on board a man-of-war, as there seemed no prospect of his getting work, it

appeared the only opening to obtain an honest living. He said he felt more happy in his mind than he had done for years.

April 12.—W. R., after entering the navy and leaving Yarmouth, has been returned home with fourteen others, as more had been received than were wanted, except regular seamen, which is a sad disappointment. I have been to the house; there are three sons without the knowledge of any trade, who have no work. One young man sat, with an expression of grief, who was prevented even from going out to seek work, because he was entirely without shoes. I have determined, after much consideration, to venture on the payment of half the price of a half barrel of herrings, and send W. R. into the country to sell them.

April 13.—W. R. has made inquiry where he could best get the herrings, and the cheapest likely to answer are 9s. 6d. the half barrel. I went with him to the fish office, (M. B.'s,) and if his father can either borrow money, or get credit for the other half, he shall start in the morning to sell them in the villages. The business was managed about the herrings: I paid Mr. B. 4s. 9d., being my half part. W. R., accompanied by the brother whose shoes were scarcely sufficient, went out on Thursday morning: they returned to-day, and he has this moment been to tell me, that after having paid expenses, they had 3s. to spare.

May 23.—T. B. is fifteen years of age; has been in prison once before as a refractory pauper. He was tried for stealing coals, and acquitted. His sister gives him shelter: he has been selling

a few sticks. In the hope of supporting a measure of influence over the boy, and knowing how greatly he needs it, I ordered him a twopenny loaf for Sundays, and directed him to a Sunday school, at which, if he attended regularly and conducted himself well, he is to have a new blue slop at the end of the month.

May 30.—T. B. came this morning to tell me, he had obtained work as a bricklayer's labourer. He gave me the following information: "I have earned 4s." "What for?" "My sister gives me lodging and washing; it is to be all for victuals and clothes. I went to the Sunday school and took my sister's little boy with me: I told Mr. F. you sent me, and he was very kind, and put me into a class. I met B., and he asked me to go with him in a boat on Sunday, but I told him I would not, for I should go to the school, and said, 'You had better go too:' he said, 'Well, perhaps I shall.'"

T. B. has no work to-day, but expects to have some on Monday. I called this morning at eight o'clock, to see him at the house of his sister, and found him in a yard with some other boys, intently playing at marbles. I advised him, if he had time and wished for a little play, to drive a hoop or throw a ball, but strongly deprecated marbles as children's gaming, which was not likely to end there. His temper is remarkably violent: his sister says, she feels great fear in her husband's presence, as his temper is not good, lest the boy should offend him in any instance.

July 13.—T. B. came to let me know he was to go out fishing next morning. I had promised

the boy, that whenever he did obtain a berth, if he had conducted himself honestly and well up to that period, he should have something that he most wanted on his departure: hence he has been supplied with a pair of canvass trousers. I went with him to the shop, chose, and paid for them.

The unwearied zeal of Miss Martin in collecting her subscriptions is remarkable: they were gathered quarterly: in no instance exceeding 2s. 6d. per quarter; the time this demanded should be considered, as well as the degree of resolution it required as each season returned, to appear as the applicant for her charities; although in some cases this was made easy, by the donor expressing, that it was considered a favour to be able to put some of the abundance possessed, into hands where it would be satisfactorily disposed of. She constantly acknowledged, with gratitude, the support and kindness she received from the magistrates, and authorities of the town, as well as the pecuniary help from many of them; also the liberality and consideration of some tradespeople, who, knowing her object, would reserve for her pieces of print for patch-work, scraps of paper, or pasteboard, pictures, etc.; from all of which her invention, quickened by necessity, would contrive to produce a marvellous result. The much she did with a little, the gathering up the fragments that nothing might be lost, was one of her most striking characteristics. A leaf of a spelling-book would be pasted and set up for use; and the worn-out Testaments of a school, incomplete by use, and the handling of children, were begged by her; the torn leaves

were repaired, and portions put into a stiff cover, to be given to a prisoner on being liberated, or for the use of one to whom she did not like to lend a neat copy.

In the spring of 1837, another source of interest and fresh demand on her funds was opened, in her beginning to teach in the girls' evening school. This school is to give instruction in reading and writing, to young women from the age of sixteen, engaged all the day at the factory ; so that the evening, when dismissed from their work, is the only time when they are at liberty to attend the school, which is held two evenings in the week in the vestry of St. Nicholas church, from seven till nine o'clock. Some ladies had kindly begun it, but from many causes, the teachers had fallen off, and Miss Martin entered upon it with only one teacher beside herself ; thus two classes were formed : Miss Martin's consisted of between forty and fifty young women, and some thirty years of age, of a description of character which may be imagined. Miss Martin often deeply lamented the shock to her feelings, in hearing the noisy unchecked laughter and talking which rang through those hallowed walls, as her pupils passed through the church to reach the vestry ; however, once seated round the long table, all unruly behaviour was at an end, complete attention and subordination were enforced and obtained by the very firm manner of their teacher ; for, accustomed to deal with persons of undaunted character, she knew, that until influence and authority were established, there must be no relaxation in a manner apparently severe ;

it was only manner, for no heart ever beat with warmer love to her fellow creatures, or in a higher tone of benevolence. As usual, writing was the acquirement most desired by the scholars, and a certain time was given to it ; but the chief aim of the teacher was to furnish them with the precious word of God, and to make Bible reading the principal instruction. After the chapter had been read verse by verse in turn by the girls, she questioned them closely, explained the passages to them, and had the power of making her remarks so attractive, that the lady who taught the other class says, she sometimes begged Miss Martin to allow her girls to join in listening ; occasionally she would illustrate her subject by repeating a piece of poetry, or telling them a story, every countenance was turned towards her, and the whole party rivetted with attentive interest. The private griefs, the peculiar difficulties and hinderances of these poor young women would be entered into, and a trial made to withdraw them from the haunts of infamy and the toils of sin. In seeking to do these young women good, she was greatly hindered by the occasions of amusement in the town : some of them, who were going on steadily and diligently, for weeks never missing attendance at the school, with an improvement of manners and conduct, would be thrown back in every way by the recurrence of the fair or the races ; and, above all, she deplored the fancy balls advertised to be held at some low public-house : a species of assemblage so attractive to the poor girls of this grade. On such occasions, her evening school was very thin, and

for many times of meeting afterwards the hurtful effect was manifest, in the entire absence of some, and the bold effrontery of others. For two years and a half, Miss Martin zealously gave herself to this school, nor did she relinquish it from any diminution of interest, but from failure of physical power ; for, after long reading and speaking in the day, this continuation of it was too great a strain upon her chest, and she discontinued it that she might devote all her remaining power to the gaol, which was her peculiar field of labour.

Those who saw much of Miss Martin during the last twelve months previous to her being laid aside from her active work, felt that there was an evident ripening as it were for the gathering in. She appeared to have come near to that state which has been expressed in uncommon terms as a just idea of a true Christian, "not as one who looks up from earth to heaven, but one who looks down from heaven on earth," having ascended a high eminence, and from thence to have looked upon those earthly scenes with which too many are engrossed : she seemed to shrink from intercourse with persons where she could not speak of her Saviour, and for him : wherever she went, the proposal was, "Let us read God's word together ;" this she did statedly two evenings in the week with her landlady and some others, in the house where she lodged ; also, every Saturday evening, an hour was devoted to reading the Bible and prayer, with a friend who, from infirmity, was little able to partake of the privileges of public worship. Their pleasant stream is dried up, but there is a river, "the streams whereof

make glad the city of God," to which "the Spirit and the bride say, Come; and let him that heareth say, Come; and whosoever will, let him take of the water of life freely." Thus leaning on the Beloved, who nourished her in the pastures of his promises, and led her by the still waters of abundant consolation, she entered the valley of the shadow of death in the full appreciation of the declaration, "Thou art with me, thy rod and thy staff, they comfort me."

It pleased God to keep her in the furnace of great bodily affliction even to the hour of her departure, which took place in the month of August, 1843. About twenty minutes before her death, she begged for more anodyne to still the pain: the nurse then told her, she believed the time of her departure was arrived; when clapping her hands together she said, "Thank God! thank God!" and spoke no more, till she joined the heavenly choir in the full burst and perfection of that song which was her unceasing theme on earth, "Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb, for ever."

EXTRACTS FROM
THE PARLIAMENTARY REPORTS

OF

CAPT. WILLIAM JOHN WILLIAMS, INSPECTOR,

*Appointed to visit the different Prisons of Great Britain.
And also a Letter from that gentleman, in answer to one
announcing Miss Martin's death.*

SECOND REPORT.

Moral and Religious Instruction.—With regard to this branch of my inquiry, the particulars are of so singular a nature, that it may be better to transcribe the notes made at the time.

Sunday, November 29, 1835, attended divine service in the morning at the prison. The male prisoners only were assembled; a female, resident in the town, officiated; her voice was exceedingly melodious, her delivery emphatic, and her enunciation exceedingly distinct. The service was the Liturgy of the Church of England; two psalms were sung by the whole of the prisoners, and extremely well, much better than I have frequently heard in our best appointed churches. A written discourse, of her own composition, was read by her; it was of a purely moral tendency, involving no doctrinal points, and admirably suited to the hearers.

During the performance of the service, the prisoners paid the profoundest attention and most marked respect, and, as far as it is possible to judge, appeared to take a devout interest. Evening service was read by her afterwards, to the female prisoners.

This most estimable person has, for the long period of seventeen years, almost exclusively given up her time to bettering the wretched condition of the prisoners who are confined in the gaol. She is generally there four or five times every week, and, since her first commencing these charitable labours, she has never omitted being present a single sabbath day. On the week-days she pursues, with equal zeal, a regular course of instruction with the male and female prisoners. Many of the prisoners have been taught to read and write, of which very satisfactory examples were produced ; and the men are • instructed and employed in binding books, and cutting out of bone, stilettoes, salt spoons, wafer stamps, and similar articles, which are disposed of for their benefit. The females are supplied with work according to their several abilities, and their earnings are paid to them on their discharge ; in several instances they have earned sufficient to put themselves in decent apparel, and be fit for service. After their discharge, they are, by the same means, frequently provided with work, until enabled to procure it for themselves.

Only a single instance is recorded of any insult being offered her, which was by a prisoner of notoriously bad character ; upon this she gave

up her attendance upon the ward to which he belonged : after his discharge, the other prisoners came forward and entreated most earnestly that she would be pleased to resume her visits.

There are several cases where her attentions have been successful, and have apparently reclaimed the parties, if the continued good conduct of the discharged be admitted as satisfactory proof. That of four smugglers is singular, from the fact, that upon their discharge, after a long imprisonment, they addressed the felons, and entreated them to listen to her advice, and treat her with respect.

Trifling pecuniary donations from charitable persons in the town of Yarmouth, and from the British Society of Ladies in London, enable her to dispose of the female prisoners' work at reduced prices to the poor. The Hon. and Rev. Mr. Pellew considers the services of this person in the prison as invaluable ; he has read several of her sermons ; her tenets are strictly those of the Church of England. She obtains books and tracts through him, which are generally those published by the Society for Promoting Christian Knowledge. The keeper and matron are also strong in their testimony, as to the beneficial effects of her interference. She is about forty-five years of age, and has to earn her own livelihood by her business. Mr. Pellew thinks that if, in prisons similar to this, a school-master were appointed, subject to the approval of the resident clergyman, much benefit would ensue.—*p.* 69.

FOURTH REPORT.

The benevolent female, who has for so many years devoted herself to improving the moral and physical condition of those confined here, still continues her exertions with undiminished energy. Independently of her performing divine service, with a sermon on the Sunday mornings, not a day passes without her visiting the prison for the purpose of instructing both sexes in reading and writing, and superintending the work provided by her. Nor are her good offices limited to the time of their imprisonment ; her active philanthropy extends itself to furnishing prisoners, on their discharge, either with the means of temporary subsistence ; of re-joining their distant families ; or procuring them situations : and if residing in the neighbourhood, satisfying herself, by frequent visits, as to their good resolutions. It is very pleasing to see how much good has been effected by personal exertion, and a trifling expense. The donations of a few humane individuals at Yarmouth, and a small sum annually from the British Society of Ladies, in London, under the auspices of Mrs. Fry, are the only resources, besides her own, of which this estimable person has to avail herself. The whole of the pecuniary transactions are accurately entered and balanced, in books kept by her for the purpose. She also keeps a journal of the progress made by the prisoners under her tuition, arranged under the heads of name ; crime ; for trial or convicted ; whether able to read or write when committed , neither ; whether taught in prison ; school days,

and conduct in school. She notes down all the information she receives from time to time, relating to the conduct of the liberated prisoners.—*p.* 171.

FIFTH REPORT.

That most estimable female, whose charitable offices I have with much pleasure recorded in former reports, still continues to follow, with untiring zeal, her truly benevolent endeavours for the reclamation of her fellow creatures from ignorance, crime, and misery. Some idea of the extent, and the results of her labours, may be formed from the extracts which I make from the journals and tables kept by her, and which afford much information upon the habits, and pursuits, of the classes most prone to criminal acts, and also upon the discipline of the prison.—*p.* 124.

SEVENTH REPORT.

Although there is no chaplain specially appointed to the spiritual care of the gaol, the wants of the prisoners in this respect, are still most carefully and energetically attended to by that most excellent female, whose exertions I have pointed out in former reports, and who, with an unwearied zeal, undisturbed temper, and the purest benevolence, devotes her days, not only to the moral and religious instruction, but also to the employment and reclamation of its inmates.—*p.* 156.

LETTER FROM CAPTAIN WILLIAMS.

SIR, Strand on the Green, near London,
November 11, 1843.

YOUR letter of the 3rd instant, which only reached me yesterday, was the first intimation I received of poor Miss Martin's death; I thank you for the opportunity your communication here affords me, of expressing how sincerely I valued her when living; and how deeply, in companionship with all who knew her, I deplore her loss now dead.

Her simple, unostentatious, yet energetic devotion to the interests of the outcast and the destitute, her practical and useful benevolence, gentle disposition, her temper never irritated by disappointment, nor her charity straitened by ingratitude, present a combination of qualities which imagination sometimes portrays as the ideal of what is pure and beautiful, but which are rarely found embodied with humanity.

I shall certainly feel it my duty to record her loss in my forthcoming report upon the Yarmouth gaol; and I am truly happy to hear from you, that other testimonials to her worth are in prospective. Indeed, it is by such means that the void left by our valued friend is most likely to be supplied; her simple name thus honoured, may stimulate others to go and do likewise.

I am, Sir,

Yours very faithfully,

WM. JNO. WILLIAMS,
Inspector of Prisons.
